



HISTORY OF INDIA



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HISTORY OF INDIA

FOR SENIOR CLASSES

PART I.

THE HINDU PERIOD

BY

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INDIAN EDUCATIONAL SERVICE (RETIRED)

PERSIAN AND HINDUSTANI TRANSLATOR TO GOVERNMENT (RETIRED)

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PREFACE

IN this little book, which is intended for school-boys and not for scholars, I have tried to put into clear, connected, and simple narrative form, so much of the early history of India, down to the Muhammadan conquests in the thirteenth century, as is now required from candidates for the lower University examinations.

As to the details given, I have been guided by the syllabus on the subject, prescribed by the Indian Universities. This syllabus has very recently been recast in most parts of India, the standard raised considerably and the amount of detail required largely increased.

As is well known, a flood of light has recently been thrown on the early history of India, particularly on the history of the Deccan, by inscriptions on stone and metal which have only very lately been deciphered and translated by eminent scholars. The results of their labours have been published in the *Indian Antiquary*, and the journals of the *Royal Asiatic Society*, and the *Bengal Asiatic Society*. The papers in these journals have been largely utilized by the authors and compilers of the *Imperial Gazetteer of India*, the various *Provincial* and *District Gazetteers* and the *Gazetteers of the Native States*. I have drawn upon all these sources of information and have been able to give a fuller account of the various Rajput dynasties of the middle ages than is to be found in any history of India that I know of.

I have in several places quoted the original authorities whom I have followed.

I am deeply indebted to Dr Macdonell of Oxford, whose *History of Sanscrit Literature* is the standard work on

the subject, to the eminent scholars, Dr. R. G. Bhandárkar and Dr. J. J. Fleet, whose papers in the *Bombay Gazetteer* and in the journals of various learned societies have made a history of the Deccan possible; to Mr. Vincent Smith, for much kind personal advice and assistance, and for the great help his excellent work on the *Early History of India* has been to me; to Mr. Lewis Rice, whose *Gazetteer of Mysore* contains a summary of all that is known of the early dynasties that ruled Mysore, as well as a very clear account of early Kanarese literature; to the late Kanakasabhai Pillay, whose book on the *Tamils of Eighteen Hundred Years Ago* gives a graphic description of the people of Southern India in early times; to Dr. Rhys Davids, who has been my chief guide in the chapters on Buddhism and India in the Buddhist Ages; to Dr. Hoernle, whose papers in various journals clear up many points previously obscure in the early history of the Aryans and of Jainism; to Mr. C. V. Vaidya of Bombay, whose books on the Epics are full of valuable and interesting information, and to the authors and compilers of the *Imperial Gazetteer of India* the latest edition, particularly Sir H. Risley.

Authorities are, at present, not in agreement as to several dates in early history. I chiefly follow Mr. Vincent Smith and Miss Duff in her work on chronology.

There are thirteen maps in the book, to illustrate the text. They serve the purpose of a Historical Atlas, and show the position of the towns kingdoms and countries mentioned, so far as I have been able to make them out. The position of a good many places is, in the present state of our knowledge, more or less doubtful.

That there may be slips in this little book, which has been largely written in India and printed in England, is likely enough. For the correction of any mistake or misprint I shall be very grateful, or for any suggestion that may be sent to me direct or through my publishers.

E MARSDEN.

MADRAS, April 1, 1909.

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PART I. THE HINDU PERIOD.

CHAPTER I.

PHYSICAL FEATURES OF INDIA.

1. The Indian empire now includes India, Baluchistan and Burmah. The two latter countries have only lately been added to the empire and each of them has a history of its own which it will be well to take by itself.

2. India proper lies between the Himalaya mountains and the Indian Ocean. It is a vast region, containing about a million and a half square miles and inhabited by about three hundred millions of people. The countries in it differ very much from one another in climate, in soil, in productions and in appearance. Some are damp and hot, others are cold and dry; some are wide plains, others are lofty uplands; some contain the most fertile fields in the world, others are arid deserts.

3. If we look into the history of people who have lived in the same country for a very long time we shall find that they have been largely made what they now are by the physical features of that country and by its climate and rainfall as well as by its position with reference to other countries. If we would understand the history of any people, therefore, we must ask what sort of country has been their home. Is it an island or is it an inland country? If it have a coast-line, what is it like? Is it one long line, unbroken by any inlet of the sea or are there bays and gulfs reaching far into the land? If it be inland, how is it separated from other countries and what are those countries like? Has it mountains and rivers and in

what direction do they run? How are its hills and valleys, its uplands and lowlands, formed? What is its rainfall—does much rain fall or scarcely any? What sort of climate has it? Is it very hot or warm or cool or very cold? Is the soil fertile, so that all crops grow easily, or such as to need hard and unceasing toil to make it yield crops at all?

4. Particularly we ought to know a good deal about the hills and valleys of a country, if we are to follow the movements of tribes and races from one part of it to another. In very old times before there were roads and railways, wandering tribes in search of new homes always followed the river valleys if they could. It was much easier to go along a valley than over a lofty range of hills, and in the flowing stream they would find water to drink, while on its banks there would be grass for their cattle to eat, if they brought any with them. Another line they would take, if they could, would be along the plain which often lies close to the coast of a country.

Let us therefore look carefully at the physical features of India and then see how it is placed with reference to other countries, for this will help us to understand the history of the races and nations who now live, or in former times lived, in it.

5. The map of Asia will show us that the central mass of that huge continent is upheld on the south by a mighty range of mountains, the *Himálayas*, which form, so to speak, its southern wall. Far to the south there lies a three-sided upland jutting out a thousand miles into the ocean. Between it and the main continent there is a deep wide valley which forms, as it were, a broad bridge, joining the smaller mass of land to the larger. The name India we now give (1) to the southern slope of the great mountain range itself, (2) to the huge three-sided upland jutting into the sea, and (3) to the wide valley between the two.

6. Let us now look at the physical map of India on the opposite page. We see that it is made up of the three great tracts of land we have just mentioned. There are, first, the vast mountain ranges known as the *Himálayas* on



the north, below them the wide plain of Northern India, stretching from sea to sea, and watered by three great rivers, the Indus, the Ganges and the Brahmaputra, and known in very old times as the *Madhya-deśa* or Mid-land; and thirdly, to the south of these plains, a huge three sided table land, covered with hills, jutting out into the ocean, and known as the Deccan.

7. Countless ages ago, if we could have looked down upon what is now the great tract of land called India, we should have seen nothing but the broad ocean. Looking again after an immense lapse of time we should have seen the huge mass of land now called the Deccan, which had slowly arisen through the water with the Aravalli hills as its north-western boundary. It was, however, only a part of a still larger mass of land which rose up with it, a great southern continent which stretched away far to the south-west—over what is now the Indian Ocean—to South Africa, of which it formed part. Even now bones of animals and remains of plants of the same kinds are found both on the uplands of the Deccan and in the south east of Africa, and below the surface of the sea there is a ridge of land connecting the two continents. Far to the north of the Deccan, where the Western Himālayas and the great upland of Baluchistan and Afghanistan now stand, there was then a wide rolling sea.

8. Ages passed away, and another great mass of the solid crust of the earth was pushed slowly upwards, and a huge block of land, far to the north of the Deccan, rose higher and higher till some of it reached the height of 20,000 feet. On these heights, which once formed the bed of the ocean, there now lie wide layers of the shells of fishes which once lived in its waters. That huge block is now called the Himālayas and the tableland of Tibet. As it rose, the land which formed the south-western part of the great southern continent slowly sank, the sea, which once covered all the land to the north of the Deccan, flowed southward into the hollow, and is now the Arabian Sea. A mighty valley was left between the ancient Vindhya mountains and the newly-formed Himālayas. Into this valley great rivers flowed for

long ages, carrying down into it earth from the mountains on the north and the hills and uplands of the south. For thousands and thousands of years earth was carried down by the rivers and spread over the bed of that vast valley, and gradually filled it. We now know it as the great plain of Northern India, the western part being the basin of the Indus and the eastern part the basin of the Ganges and Brahmaputra. The earth washed down from the mountains bridged over the deep valley between the Himalayas and the Vindhya, and raised its bed hundreds of feet. If it had not been for this filling up of the deep valley India would now be a great continental island like Australia, and include only what is now called the Deccan. Its history would have been very different from what it has been.

Let us now look more closely at each of the great divisions.

9. The Deccan, or Dakhan, the Dakshina or southern land—the vast three sided table land washed on two sides by the ocean—is shut out from Hindustan, or the middle land, by a double chain of mountains—the Vindhya and the Satpuras—which, with their outlying ranges, stretch nearly, but not quite, from the eastern to the western sea.

The Vindhya on their southern side, sink into the long valley of the river Nerbada, which opens up a way from the plain along the western sea coast into the northern part of the Deccan.

To the south of this valley rises another mountain chain, the second northern wall of the Deccan. It is called the Satpura range, and stretches right across the table land. The Satpuras, at their eastern end, sink into the highlands of Chota Nagpur.

To the south of the Satpuras there is another long valley, through which the river Tapti flows, opening up a second way from the western sea coast into the heart of the Deccan.

10. The broad belt of wild hills, of which the Vindhya and the Satpuras are the two main ranges, is a tangled mass of peaks and valleys, a barrier of mountain and jungle, which for 800 miles divides Northern from Central

India They have ever formed, and still form, a safe retreat and refuge ground for the ancient tribes which fled into them from before the civilized nations of the other parts of India. Here we find the oldest races in India, which do not even now call themselves Hindu.

11. To the south of the Tapti the Deccan slopes from west to east, as the course of the rivers on the map shows. The face of the country is a rugged upland, covered with hills and valleys. Some of the races which now inhabit it have lived in it from the earliest times. Their religion, their language, their customs, and their manners have been less changed by mixing with the outside world than those of the nations of Hindustan or Northern India.

On the west and on the east the table-land of the Deccan is upheld by two ranges of hills known as the Western and the Eastern Ghâts.

12. The Western Ghâts rise steeply from the coast plain along the sea to a height of from 3000 to 8000 feet. They are covered with dense forest, and were in early times impassable except to the wild tribes which lived in them.

The Eastern Ghâts form a series of hill ranges rather than one long mountain wall like the Western Ghâts. They are, in most places, about 1500 feet high. Through them there lie many broad and easy passages from the plain along the eastern coast to the high land above.

13. The Coast Plain.—Along the eastern and western coasts down to Cape Comorin, the southernmost point of India, there runs for 2000 miles along the sea shore a plain, which forms, so to speak, a pathway below the walls or ghats which guard and uphold the great table-land. It is crossed by every river or stream which flows down from the hills into the sea. Each of these streams has worn for itself an opening through the hills which forms, as it were, a gateway through the mountain wall. The bed of the stream is a long winding path up the ghats (the landing stairs or steps, as the word *ghât* means)—from the low lying plain to the uplands, thousands of feet above. The coast plain below the western ghâts is a low belt of rich soil, in many places not more than 20 miles wide. It is ever green with rice

and cocoanut trees, for the rains never fail and famine is unknown. On the eastern coast the plain is much broader. It widens out in the south to 100 miles and more, into what are called the plains of the Carnatic, watered by the Káveri.

14. *In the days in which we live it is easy to travel nearly everywhere. There are roads and railways along the coast-plain and through the gaps in the hills, which are pierced by tunnels where they are wanted. There is a good bridge across every river. But in the old days when there were no roads or railways or bridges, it was hard, and in many places impossible, to climb or cross the Western Gháts, although it was quite possible to get from the east coast to the uplands of the Deccan. We shall find that there were great kingdoms, famous cities, and civilized nations on the plains on the east coast, and on the uplands above it. On the west coast, the tribes which lived to the south, grew into nations which were for ages shut out from the rest of the Deccan. They have always been very different from the people in other parts of India, and even now they follow customs found nowhere else. But on the far north, on the west coast, where the wide valleys of the Tapti and Narbada form easy paths upwards, there we shall find great kingdoms and civilized nations from very early ages.*

15. *In later times the low-lying fertile plain on the west coast was often visited by ships from Arabia and other countries in the far west. Commerce and trade have long been carried on between these countries and the west coast of India, where there are now quite a million of people descended from the Arab sailors who visited the ports on this coast from time to time.*

16. *In the earliest times it was very hard, if not impossible, to cross the Vindhya and Sâtpura mountain ranges. The easiest way from North India into the rich valleys of the Narbada and Tapti was, not across the hills, but round their western end, along the sea shore, and this, as we shall see, was the route taken again and again by invading tribes from the north.*

17. *The great plains of Northern India, the second division of the Indian continent, were formed, as we have*

seen, by the earth washed down during countless ages from the vast mountain ranges of the Himálayas on the north, and the still more ancient uplands and hills of the Deccan on the south. This earth covers the bed of the valley with soil hundreds of feet in depth—soil which has been rubbed so fine by the rolling waters that for a thousand miles, from west to east, it contains not even the smallest stone, except where the Aravallis stretch across the plain. These wide valleys, filled with the richest soil, and heated by the rays of a hot sun, want only water to make them the most fertile in the world. Where we find rich soil, heat, and water, there we are sure to find fertility. The western part of these wide plains is the valley of the Indus, the central and eastern part, the valley of the Ganges and Brahmaputra. The water parting between these two great valleys is the ridge of the ancient Aravalli Hills, which extend in a north-easterly direction between them. All the land to the east of the Aravallis is watered by rain, by the Ganges and its many tributaries, and in the far east by the still mightier Brahmaputra. Where rivers are wanting we now find, in a great many places, canals, which, like new rivers, carry water over the country.

18. On the other hand, to the west of the Aravallis, the great valley of the Indus has indeed the soil and the heat, but not the same supply of water. Over a large tract of country to the south of the Panjab scarcely any rain falls. Part of this valley is a vast desert of shifting sand, 300 miles broad, known as the Thar. The rainless tract only wants water to convert it into a great garden. In a part of the Indus Valley canals are now being made. Already 12 millions of acres are now covered with crops of golden grain where there was a dry desert thirty years ago.

19. The great plains of Northern India extend for 1700 miles from the Arabian Sea on the west to the Bay of Bengal on the east. They cover over 500,000 square miles, and are inhabited by over 165 millions of people. From the dawn of history they have ever been densely peopled, and contained the greatest and most famous nations in India. The people who lived in these warm, fertile plains found life easy and pleasant. The earth

70°

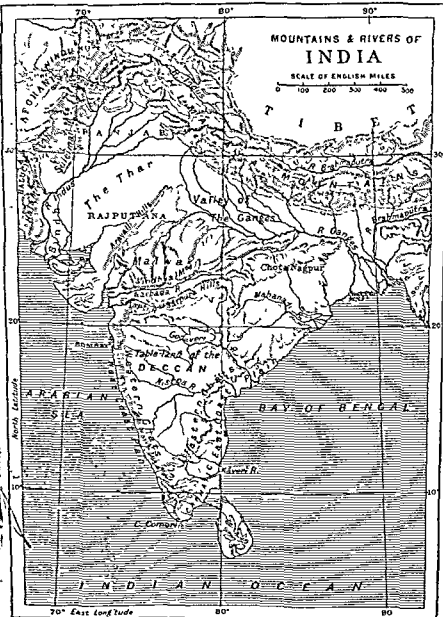
80°

90°

MOUNTAINS & RIVERS OF INDIA

SCALE OF ENGLISH MILES

0 100 200 300 400 500



yielded more than enough to feed those who cultivated it. They became rich, learned, and civilized.

20. In cold countries men must work to live at all, and as the land does not of itself easily yield food they have to find out new ways of forcing it to do so. Thus they become strong, hardy, and quick in invention. And in a cold climate all toil is pleasant. Men like to work because it keeps them warm. On the other hand, work of any kind in a very hot climate soon tires a man out. Thus those who live for many generations in a hot climate become weak in body, feeble and timid. In India itself we find that the nations which live in the colder, drier, and more hilly countries are stronger, bolder, and more warlike than the people who live in warm, damp plains. The Mahrattas of the uplands of the Deccan, are stronger and more warlike than the people of Bengal, while the Pathans of the Sulciman mountains are more powerful than the Mahrattas.

In the Panjab the Sikhs, the Jats, and other hardy races, who live on the highlands, cold and dry, where soil needs hard labour to make it give good crops, are stronger, braver, and more hardy than other tribes who live in the low-land river plains, which are far richer, but where the air is not so cold and bracing. In Rajputana the keen, dry air of the desert on the one side and the cold of the uplands of Malwa on the other have made the Rajputs one of the finest races in India.

Thus, on the one hand, the richness of the plains of Hindustan made its inhabitants wealthy, learned, and civilized, and on the other, the heat of those plains rendered them weaker than the tribes which inhabited the cold upland countries to the north and north-west.

21. The general shape of the Indian continent and its coast line has had a great deal to do with the history of its inhabitants. We find that the people of such countries as lie close to the sea and have good harbours into which the sea runs are good sailors. Sailors soon become strong and bold. A nation of sailors becomes a nation of hardy warriors. Weak or timid sailors could not long live on the sea. The life and habits of a sailor give him strength and boldness. He has every day to face the perils of the

stormy deep. In the hour of danger he must know no fear. In our own days we have seen how the people of the Japan islands have shown themselves strong and brave, both on sea and land.

The shape of India is such that its people never have been sailors. The coast line of the continent is one long line, straight and unbroken. No bay or gulf brings the water of the sea into the heart of India. There is not a single good harbour along the whole length of the east coast and scarcely any on the west coast, south of Bombay. Even the mouths of the great rivers are barred by banks of sand so that only small boats can, as a rule, sail up them.

There always has, indeed, been trade between the rich countries of India and the outside world, but very little of this trade has been carried on by Indians. It has been the work chiefly of the sailors of other countries who have come to the coasts of India—Arabs and Greeks—and, in later times, Europeans.

22. Shut in as they have been from the outside world, by the sea and the mountains, the nations of India have made themselves what they are. Their habits, their dress, their religion, their laws, their learning, their castes have been what they have themselves thought out and found to be best for themselves. they are nearly all their own. We say *nearly*, because the Greeks, and in the middle ages the Arabs, and in very modern times Europeans, have brought into the country some of the knowledge, the learning, the arts and sciences and inventions of the western world. There was indeed in ancient times nothing to tempt the people who lived in the highly favoured countries of India to go elsewhere. They had all that they wanted and more than they wanted in their own land. The countries which lay within reach were far less pleasant, life in them was far less easy than in their own favoured native land. There has always been, so far as we know, a rush of the outside world into India, but a rush the other way, from India to the outside world, has scarcely ever been known.

23. The Himalayas.—The third great division of India is the mighty mountain range on the north, the southern

slope of which belongs to the Indian Empire. The *Himālayas*, the Home of Snow [Sanskrit, *Hima* = snow + *alaya* = abode] are the grandest and loftiest mountains in the world. For about 1500 miles they stretch across the north of India, shutting it out from the rest of Asia. The main chains form great double mountain walls nearly four miles high, seen from the plains below, their summits rise far into the clouds. To the north of these mighty mountains lies the huge table-land of Tibet, cold, sterile, and stony. The lofty hills between them are covered with eternal snow. So intense is the cold that neither man nor beast can live or even breathe on those lofty heights and no tree can grow. No sound is heard, Nothing is seen but vast fields of ice and snow.

The name *Himālaya* is properly given only to that part of the mighty ranges lying north of India, which extends from the bend southwards of the Indus on the west, to the bend southwards of the Brahmaputra on the east. These two great rivers enfold the *Himālayas*, as it were, within their arms. To the west of the Indus another vast mountain range, the Hindu Kush, 20,000 feet high, runs westwards for 400 miles, across the north of Afghanistan proper, dividing it from Afghan Turkistan. It sends down a great many offshoots southwards across the centre of Afghanistan.

24. Southwards from the western end of the *Himālayas*, lower mountain ranges run down to the sea. They form the eastern edge of the table land of Irán, which includes the countries of Persia, Afghanistan and Baluchistan, and rises steeply from the plains of the Indus to a height of from 3000 to 6000 feet. These ranges are the *Sufed Koh*, the *Suleiman*, and the *Hála* or *Kirthar* ranges, and they form the north-western boundary of India.

25. On the north-east of India, on the other side of the Brahmaputra, long ranges run southwards, from the eastern end of the *Himālayas* to the Bay of Bengal. These ranges are the *Patkoi* and *Naga* hills. They form the north-eastern boundary.

If the vast plains of Hindustan may be called the great garden of India, the *Himālayas* are a wall, 1500 miles long, on the north; and the outlying ranges are side

walls running down to the sea, along the north-western face for about 800 miles and on the north-eastern face for about 500 miles.

26. The great table-land of Iran, about 3000 feet high, is for the most part a dry, cold, barren country, much of it now being a desert. Many of the lofty hills in Afghanistan rise above the table-land to a height of 7000 and 8000 feet. On the north lie the cold uplands of Turkistan and the bleak sandy deserts of Mongolia. In these countries there have always lived hardy warlike tribes, who wander about from place to place to find pasture for their flocks.

27. From the earliest ages tribes from the cold uplands to the north of India have come down through the passes in the mountains to the rich plains of Hindustan, which lie below. Some came to plunder, and returned with their booty to their native hills; but many large tribes, as we shall see, were in search of new homes. They overcame the dwellers in the plains, and settled in the country. But after long residence in those hot, fertile plains, their children's children lost the strength and courage of their hardy forefathers, and were swept away or driven far to the east or south by other tribes from the same cold northern climes. This happened many, many times, as far back as we can see into the past.

28. The gates or passes through the huge mountain walls on the north-west face of India are, as a rule, deep gorges worn through the hills by the streams which have for countless years carried down to the plains the rainfall on the highlands. The beds of these streams are many of them thousands of feet high, and form long winding passages, some of them fifty miles long. Through the hills there are a great many paths and tracks, known only to the wild natives of those parts, the Pathan and Baluch tribes, which live in them. There are, however, about a dozen well-known passes which have been, for ages, ways into India from the countries to the west and north-west.

29. The countries in the northwest of India are now called Sindh, the Panjab (including the newly-formed North-Western province), and Kashmir. To the west of Sindh and the Panjab lie Baluchistan and Afghanistan,

and to the north and north-west of Kashmir lies Afghan Turkistan. Every army or tribe, coming into the north-west of India, has started from these countries or has passed through them. The chief passes, in their order from south to north, are.

30. From Baluchistan into Sindh,

(1) **The Coast Route**, or the low plain along the seashore of Makran, the southernmost province of Baluchistan. Makran, which is now and has been for at least 2000 years a dry and sandy desert, was in very ancient times fertile and well-peopled. The stone boundaries and terraces of cultivated fields and canals, through which water once flowed, may even now be seen. Along this route, in long past ages, probably came tribes from the old-world nations which lived in Mesopotamia and Persia—the Medes, Chaldeans, and Persians—and possibly even Egyptians. In the Middle Ages this was, for hundreds of years, the route taken both by Arab traders and by the first Arab invaders and conquerors of Sindh. The telegraph-line from India to Persia now goes this way.

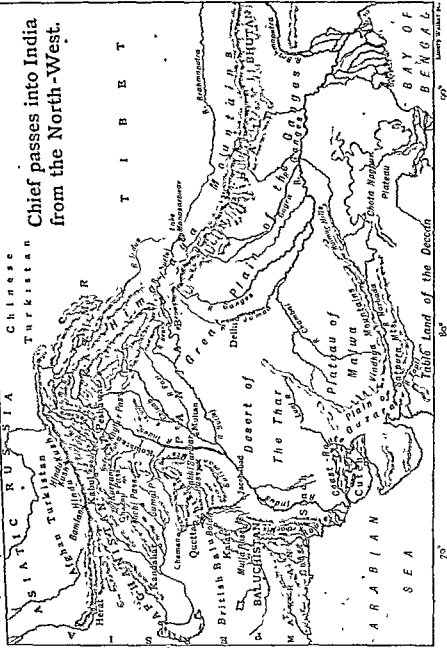
If tribes found their way into Sindh either by this route from the west, or from the north by the valley of the Indus, and wished to go further, they could not go to the east, for to the east there lies the great desert of the Thar, with its dreary waste of sand. They would have to keep along the coast southwards, through the plain of Guzarat, till they came to the valleys of the Narbada and Tapti. This, as we shall see later on, was the route taken by some of the Aryan and Scythian tribes.

(2) **The Mulla Pass**.—From the sea-coast of Makran northwards for 230 miles runs a steep impassable range, once called the Hala, and now known as the Kirthar mountains. Round their northern end there is a long and winding valley, through which the river Mulla flows down to the Indus, leading from Kalât, the capital of Baluchistan, into Sindh. This was a very old route for traders, and it was probably by this way that the Greeks, under Alexander the Great, marched back from India.

(3) **The Bolan Pass**.—This is the valley of the Bolan river, which lies between the Kirthar range and the Suleiman mountains on the north. It is 6000 feet high.

Chief passes into India
from the North-West.

T I B E T



Through it the railway now goes, in a tunnel piercing the hills, from Jacobabad, in northern Sindh, to Quetta, the chief town of British Baluchistan.

(4) **The Thal or Sakhi Sarwar Pass.**—This was an old route, through the Suleiman mountains, leading from southern Afghanistan, through northern Baluchistan, to Multan on the Indus. Multan was in ancient times a rich and splendid city, the greatest centre of trade in Western India. It was by this route that Nadir Shah led back his hosts to Persia, laden with the plunder of Delhi.

31. Between Afghanistan and the Panjab the chief passes are

(5) **The Gumál Pass.**—The valley of the Gumál river, a gorge through the Suleiman mountains for some distance, divides Baluchistan from Afghanistan. It is the oldest of all the trade routes into India from the Afghan uplands. Even now thousands of Afghan traders, called Povindahs, come down every year with their 'káfilas,' or long strings of camels, laden with fruit, silk, carpets and other goods from Kabul and Bokhara, into the Panjab, and thence take them all over India.

(6) **The Kuram and Tochi Passes**—The valley of the Kuram river lies between the Sufed Koh or Kabul mountains and the Suleiman range. It forms a long and winding southern route from Kabul south of the Sufed Koh into the Panjab, and is full of the sites of ancient towns. From the western end of this valley the path to Kabul lies over the *Skudur garden* or Camels' Neck pass, 12,000 feet high. Into the Kuram river, on the south, flows the Tochi. The valley of this river forms the Tochi pass, which is the shortest route (about 120 miles) from Ghazni, the ancient capital of Afghanistan, into the Panjab. It was through this pass that Mahmud of Ghazni led his army when he plundered Multan and the cities of Sindh.

(7) **The Khyber Pass.**—The valley of the Kabul river has from the earliest ages been the chief gateway from the uplands of Afghanistan into the rich valley of the Ganges by way of the Panjab. It leads directly from Kabul, the capital of the Panjab, to Peshawar, a distance of about 170 miles. It is well called a pass, for through it have

passed countless invaders. Through its narrow glen has swept wave after wave of Aryans, Scythians, Greeks, Moguls, Persians, Turks, Pathans, and numerous other races whose very names have long been lost. For fifty miles the pass follows the valley of the river, and then turns southwards by another rocky, narrow glen.

(8) **The Swat, Panjkora, and Chitral Passes.**—Right round the north and north-west of the Panjab, between that province and Afghanistan, there lies a belt of hill states, inhabited by wild and savage hill tribes which for ages have been, and still are, independent. This country is a wilderness of snow-clad mountains, offshoots of the Hindu Kush. The passes through them, leading from Turkistan into the north-west corner of the Panjab (now the North-Western Province), lie through the long winding valleys of the Swat, Panjkora, and Chitral or Kunar rivers, which all flow southwards into the Kabul river. These and the Gilgit are the passes through which the later tribes of the Aryans came down into India, and through which, in after times, Alexander the Great led his Greeks into the Panjab. ▽

(9) **The Gilgit Pass.**—The Gilgit river flows down from the Hindu Kush into the Indus, and is the chief pass from Turkistan into Kashmir from the north. From Tibet, on the east, the valley of the Indus itself leads into Kashmir.

32. The main range of the Himalayas forms, as we have seen, a strong and impassable mountain barrier for 1500 miles along the north of India, from the bend southwards of the Indus to the southern bend of the Brahmaputra.

The North-Eastern face of India is protected by the lofty range of the Patkoi mountains. But between them and the Himalayas lies the broad deep valley of the Brahmaputra. This mighty river, after a course of 800 miles eastwards through Tibet, along the north of the Himalayas, sweeps round their eastern end and, turning to the south, rushes down—a vast sheet of water—into the Bay of Bengal across the plains of Assam and Eastern Bengal. On the other side of the wide gap formed by the river, lofty ranges of hills extend for hundreds of miles southwards to the sea. They form huge walls across the north-eastern face of India, as hard to cross as the great solid

upland block of Tibet. For ages they have been covered with dense forest, in which savage tribes live. A look at the map will show that the great mountain ranges of Asia which to the north of India run, as a rule, from west to east, seem to have been twisted right round, by the slow upheaval of the crust of the earth, and turned southwards. These great ranges include between them long valleys, through which great rivers—the Chindwin, Sitang, and Irrawadi—flow southwards through Burma to the sea. Tribes which, coming from the north-east, found their way to the heads of these valleys, at the great bend southwards, would find it much easier to go down through them southwards into Burma than to cross the lofty hills, and go westward into India. To the north east lies China, filled with numerous nations, tribes and races, all more or less like one another, and called Mongoloid. In very ancient times, as we shall see, some of these Mongoloid tribes from the north, now known as Tibeto-Burman, came down into India by the valley of the Brahmaputra, and settled in Assam and Bengal, but a great many more were turned aside by the hill ranges, and went down by the river valleys into Burma.

CHAPTER II.

PERIODS OF INDIAN HISTORY.

1. *Periods of Indian History.*—It is very hard to remember a great many facts or events if they are told separately, one by one. But when the events which happened during one age, or period, or long stretch of time are grouped together, it is easier to remember them, and to see how one event affects another. For this reason we may divide the history of India into ages or periods. But we must remember that we have no certain dates for the earlier times. We take only such dates as learned men think are probable. And our division into ages is very rough. We cannot tell precisely when one age ends and another begins. For example, we talk of the Buddhist

Age, and by that we mean the time when Buddhism was the chief religion of India. But we cannot fix on any one year, or even on any one hundred years, and say, "Before this year most of the people of India were Buddhists, and after it, most of them followed the religion we call New Hinduism."

2. The first division of Indian history is into three periods. These are I. The Hindu period. II. The Muhammadan period, during which Muhammadan kings ruled over the greater part of India. III. The British period.

The Hindu period we divide into six ages as follows :

Before B.C. 2000. The Pre-Historic Age.

B.C. 2000 to B.C. 1500. The Rig Vedic Age.

B.C. 1500 to B.C. 1000. The Epic Age.

B.C. 1000 to B.C. 300. The Old Hindu Age.

B.C. 300 to A.D. 300. The Buddhist Age.

A.D. 300 to A.D. 650. The Earlier New Hindu or Puranic Age.

A.D. 650 to A.D. 1200. The Later New Hindu or Rajput Age.

3. Sources of Our Knowledge of Early Times.—How do we know what passed in early times in India? We have no written history of those times, i.e. no accounts with dates telling us what happened from year to year. We have, it is true, many sacred books, but they are not histories. They contain hymns, poems, tales, rules for the worship of the gods, and rules for living. They tell us, too, of kings and saints and sages, and of customs and laws. From them we have to make up our history. In the Middle Ages we have inscriptions on stones, with the edicts or laws of great kings, or accounts of their victories. Later on we have inscriptions on coins, which give us the names of kings and the years in which they lived, and still later, on metal plates. These stones and coins have been dug out of the ground in which they were buried ages ago. For a long time no one could read the writing on these stones and coins and plates, for the letters are not now used, and the language in which they are written is dead. But scholars and pandits have at last made them out and translated them. By putting them all together and comparing one with another, learned men

have made up lists of lines of kings and their dates. We have also accounts of India written by Greeks who came into the country about two thousand years ago, and by Chinese pilgrims about five or six hundred years later. They tell us what they saw and heard. They have been translated from Greek and Chinese into English. Most of the knowledge we now have of ancient Indian history has been put together in the last fifty years, much of it within the last twenty years. As more of the ancient books, particularly the Jain books, are translated, and as more coins are dug up and more inscriptions on stone found and translated, we shall learn more and more of the history of old times.

4. The sources from which we get our knowledge of each age are as follows:

The Vedic Age.

The Vedas and other sacred books written to explain them.

The Epic Age.

The Epic poems and other sacred books.

The Old Hindu Age.

The Epic poems and other sacred books.

The Buddhist Age.

1. The Inscriptions of the Buddhist Emperor Asoka at about B.C. 250.
2. The Buddhist sacred books from about B.C. 200.
3. Accounts of the Chinese travellers, Fa Hian and H. Tsáng.
4. Accounts of Greek writers from B.C. 300 to A.D. 200
5. Inscriptions on coins

The New Hindu Age.

1. The Puráṇas, composed from time to time about A.D. 350 onwards.
2. Jain books giving accounts of Rājput kings from about A.D. 700.
3. Inscriptions on coins
4. Inscriptions on copper plates from about A.D. 500 onwards, chiefly grants of land by kings to priests for the upkeep of temples.

5. The Harsha Charitra or Deeds of Harsha, written by Bāna about A.D. 650.
6. The Raja tarangini or History of Kashmir, written by Kalhana about A.D. 1150.
7. The Chānd-Raisa, an epic poem giving the tales of the Rajputs, chiefly Prithwi Rajah of Delhi.

We have also certain Tamil poems of the first and second centuries giving an account of South India. The most ancient Jain sacred books have not yet been translated.

CHAPTER III.

THE FIRST INHABITANTS OF INDIA—KOLS AND DRAVIDS.

THE tribes, races, and nations which now dwell in the different countries of India appear to be very unlike one another in many ways, in their colour, their height, their features, and the shape of their heads; in religion, in dress, in language, and in manners and customs. Some of these races have, so far as we know, lived in the countries in which they now dwell for thousands of years, and seem always to have lived there. Others have come into India from time to time and settled in different parts of it. But although these tribes, races, and nations are so different from one another, yet they inhabit countries which, being shut out from the rest of Asia by the mountains and the sea, make up, so to speak, a little world of their own. They now form part of one great Empire, and are under one Government, for the first time in their history. And although they are so different from one another, they are still more different from other nations outside India. They are now all called by one name, *Indian*, and their country *India*. These terms do not, however, include Burma or the Burmese, which are under the same government.

2. There are now, we know, about 300 millions of people who inhabit the different countries of the Indian Empire. What account do they give of themselves? What do they

themselves say of themselves? Is it possible to ask each one of these three hundred millions to what race he belongs, what his caste is, what language he speaks, and what god he worships, or what religion he follows? This has actually been done. On the night of March 1, 1901, five days before the full moon, these very questions were put to the head of each family in every one of the countries in India, and the answers were written down. The work was done by a host of a million and a half of enumerators, employed at a cost of about 21 lakhs of rupees. The people returned themselves as being of 2378 main tribes and castes, belonging to 43 distinct races or nationalities. They spoke 147 different languages, which were written in 30 different alphabets having letters of different shapes.

3. It is clear that in a little book like this not much could be said of the history of each one of these 43 races, even if much were known of it. But the fact is that very little is known. All that we can do is to give a very short account of one or two of the chief races which, so far as we know, have always lived in India, and of a few of the chief tribes which have, from time to time, settled in different countries in it. As we go further and further back, less and less is known, so that when we talk of the earliest times we can only say what learned men think must have happened, not what we are quite sure did happen.

4. How long ago it was that man first appeared in India we cannot say, but geologists tell us that it must have been very, very far back, thousands and thousands of years before our time. It is in the Deccan, the oldest part of India, that we find the first traces of man. In some places, buried deep in the ground, far below the sites of the most ancient cities, in other places in caves and rude rock-shelters in the Vindhya mountains, and far south in the Nilgiri hills, we find rude flint knives and spear and arrow heads, and axes made of stone. The face of the country was, ages ago, covered with dense jungle, and the people who used these flint knives were, no doubt, wild and naked savages, as people of the same age were everywhere else in the world. They are usually called the men of the Stone Age

5. Above these traces of the first men we find rough tools and knives and axes made of copper. That men had by this time spread into the Ganges valley we know by finding these copper tools buried in the earth below the oldest human settlements in the valley. The age in which these men lived is known as the Copper Age. The men who lived in this age were bigger, stronger, and cleverer than those of the Stone Age. It is not in India alone, but in almost every country in the world, that the same traces are found of men who lived first in the Stone Age, and then in the Copper or Metal Age. Everywhere else in the world, too, we find that men rose very slowly and gradually, step by step, to a higher stage. Ages and ages passed before men tamed cattle, tilled the ground, found out the use of the different metals, and learned how to weave cloth, to read and write, to build houses, to live together in cities, and to do countless other things which mark out the civilized man from the savage.

6. Whether the first Indian nations of whom we have any knowledge, were the descendants of the wild men of the Metal Age, and had gradually become better and stronger and cleverer than they, just as the men of the Metal Age had descended from still ruder men of the Stone Age—or whether they came into India from some other country where they had descended from ruder races—we do not know for certain. These first nations are now known as the Kols and the Dravids. There were no doubt a great many tribes among them, each of which called itself, or was called by the others, by a different name. But so far as we can now tell, they all had certain race-marks which made them very unlike other races which came after them. They seem to have been short men, with longish heads, broad noses, very dark in colour, with black eyes and black hair. The Dravidian tribes dwelt side by side with the Kols, but the Dravids seem to have been more numerous, and to have become civilized at an earlier date. They probably took to themselves the more fertile countries, leaving the rest to the Kols. In many places the two races, no doubt, mingled into one, and in after ages they mixed with other tribes which came down into India, forming new races, long before caste existed. We have no written records of the

ancient Kols and Dravids kept by themselves. But we have descriptions of them given us by the Aryan writers who came afterwards. And for thousands of years some of their tribes have lived quite apart from the other Hindus. They seem to have kept their customs unchanged from the earliest times, and it is by observing them as they are now that we learn something of the appearance, the laws, and the customs of their forefathers, whom we look on as the 'aborigines' or first inhabitants of India.

7. The Kols seem to have lived all over Northern and Central India, chiefly in the hilly countries. In parts of the valley of the Ganges the Kol-rāj or rule of the Kols is still remembered. They lived chiefly by hunting, but they used also to till the land, although they do not seem to have had any cattle. At first they had wooden tools, but after a time they found out the use of iron. They were divided into families or clans, each of which had the same *totem* or clan-mark, the thing held sacred by the clan, from which it took its name. It might have been a dog or a cat, or a star, or a fruit, or salt, or rice—in short, anything that could be seen. The clan whose totem was salt, for example, would not eat salt, as it was a thing to them sacred. The clan whose totem was a wolf would not kill a wolf. Those of the same totem might not intermarry, they had to marry someone who was of a different totem, and had another name. Tribes which follow customs like these are called *Totem-istic*. Each clan or group of families with the same totem, lived apart from the rest in a hamlet or small village, under a head man whom they chose. Several groups of villages had a chief and a priest. Their gods were certain spirits which dwelt in trees in the thick forest. They offered food and drink to the ghosts or spirits of their ancestors, for they thought that they lived after death close to where they died, and still wanted food. Tribes like these are said to be *animistic*, from the Latin word *anima*, which means breath, or soul, or ghost. The Kols were a good-natured race, easily excited, merry, brave, and witty. But they were lazy, never did more work than they were forced to do, and were very careless of the future.

8. Most of the Kol tribes mixed with the Dravids and

with the other races which came into India from time to time so completely that they cannot now be traced. Some of them, however, have always kept to their native hills, and have never mingled with the Hindus, whom they dislike. These tribes live in the Rajmahal hills in Western Bengal, the uplands of Chota Nagpur, and Orissa, and the hills in the Central Provinces. There are about a dozen of them, the chief being the Bhils in the west, and the Santals in the east. There are about three millions of these Kols.

The languages they speak are called *Munda*, and are probably the oldest spoken languages in India. There are about six of these languages all more or less alike. They are quite different from the Dravidian languages, although the race-marks of the Kols are much the same as those of the Dravidians. At one time it was thought that the Kols came into India from some country in the north-east of India, but learned men have lately shown that the Kols have very little in common with the people of those countries in appearance or in language.

9. **The Dravidians.**—We know as little about the forefathers of the Dravids as we do about those of the Kols. They may, like them, have descended directly from men of the Metal Age, rising step by step to higher grades of life, or they may at first have been of the same race as the Kols, as the race-marks of the two peoples seem to show, and have descended from some Kol tribes, who, by living for ages in the more fertile parts of the country, became stronger and more civilized than the Kols of the hills.

10. Some learned men think that the Dravids came down into India from countries to the north-west—by the coast route through Makran, in the South of Baluchistan—that they lived for a long time in Northern India, and then fought their way through the Kols into Southern India. One reason for thinking this is that the Brahuis, a tribe of the Baluchis, who live in the Kirthar mountains, speak a language of which a good many words are Dravidian. But this tribe has none of the race marks of the Dravids nor any of their customs. We know that in the earliest times Dravidian tribes filled India, and that they were probably

more civilized than the hill tribes of Baluchistan, who may have learnt a good deal of their language by trading with them.

Other scholars think that the Dravids came from the south, from the great southern continent, of which the Deccan alone now remains, or from the islands which stretch away from the south-east of Asia to Australia, and were formerly joined to it by land now sunk beneath the sea. It is, however, much more likely that the Dravids and the Kols were from the first inhabitants of India, descended, as we have said, from still earlier and ruder races. What we are sure of is, that in the very earliest ages of which we have any knowledge, tribes of Kols and Dravids filled the countries of India,—that the Kols lived chiefly in Northern and Central India, while the Dravids, who seem to have been far more numerous, inhabited every part of the country.

11. The Dravids were a quiet, hardworking, patient race, not easily excited. They do not seem to have been fond of war, but they would fight if forced to do so to defend themselves. Unlike the Kols, they had large herds of cattle, and were good farmers. They seem to have advanced several steps in civilization beyond them, this advance being due very likely to the physical features of the lands in which they lived. As they spread over India, they did not, as the Kols did, form small clearings in the forest and live in them in little villages. They went forwards in large bodies with their wives and children, their flocks and their herds. They formed large settlements under kings, with outlying districts under chiefs. The head men of their villages were not chosen by the villagers, but appointed by the king. The land was divided into villages, and the office of head-man went down from father to son. The Dravidians thought that everyone ought to give something to keep up a government, either by working for it himself or by giving up to it a part of his earnings or grain. Every villager set apart for the king, as head of the state, a part of the grain which he had reaped. There was a village accountant to collect this grain, which we should now call land-rent. Many of the customs of village life and land-rent and government now

seen in Southern India have come down from the ancient Dravids.

12. The Dravidians had a higher form of religion than the Kols, who worshipped the spirits of the forests. They saw that all that lived and moved upon the earth must have been brought into being by some great power that kept them all alive. This great power, they thought, was the Earth itself, and this they worshipped and called their mother. They also worshipped stones, which are a part of the earth; trees, which grow upon the earth; and the hooded serpent or cobra, the most deadly of all snakes, which lives in holes in the earth. Some Dravidian tribes which lived in the north of India seem to have worshipped the sun as well as the serpent.

13 That the Dravidians were a civilized race at least 5000 years ago there can be no doubt. They had built great cities, and were divided into nations and kingdoms. They traded largely with the people of the west, with the dwellers in Persia, Mesopotamia, and Asia Minor. Teak, muslins, peacocks, monkeys, ivory, sandal-wood, and rice were taken to those countries, and were there called by Dravidian names. Most of this trade was probably overland, by way of Makran and the coast. Some of it, however, went by sea, being taken in ships which came from other countries. The great ports in those early times were Pātāla, now Hyderabad in Sindh, and Surat and Baroach, under different names.

14. In after times, as tribe after tribe and nation after nation came down into Northern India and settled in it, some from the north-west and others from the north east of India, these civilized Dravidian races at first fought with them and then mixed with them, forming new races. They seem, in the course of ages, to have been swept completely out of the north-west of India, the Panjab, Kashmir, and Rajputana, which were, time after time, filled, over and over again, by one race after another from the north-west. No trace of Dravidian blood is now to be found in the people of these countries. But that at one time they filled the central part of Northern India, the valley of the Ganges, the United Provinces, and Bengal, and the whole of the Deccan is shown to this day by the

race-marks which they have left upon many of the inhabitants of those countries in the form of their faces, the shape of their heads, their eyes, noses, and foreheads, and their height. These marks show that many races among these people are partly descended from Dravidian ancestors.

15. In Southern India, however, the civilized Dravidian nations have changed very little in appearance. In Northern India the Dravidians and Kols formed, with the Aryans and other races, the various nations called Hindu. Long afterwards, and much more gradually, the Dravidians in the south of India were "Aryanized," that is to say they adopted a good many of the customs and some of the religion of the Aryans, and some of the words from their sacred language, and were also called Hindu. But they did not become one people with the Aryans; they kept most of their own religion, their customs, and their languages, and have always been known as Dravidian nations. These nations live in the south of the Deccan, in the Madras Presidency. They number about 57 millions, and speak 14 different languages, the chief of which are Tamil, Telugu, Canarese, and Malayalam.

16. The old Dravidian tribes in Central India who have not yet become civilized and do not call themselves Hindu are the Gonds, who number over two millions and live in the Sâtpura mountains, and the Kândhs, of whom there are about half a million, living in the highlands of Orissa.

CHAPTER IV.

THE PREHISTORIC AGE—THE MONGOLOIDS.

UP to this point we have been reading of the races which were, so far as we know, the aborigines—the first inhabitants or true natives of India. These were the Kols and the Dravidians. We now go on to tell of others which have, from time to time, come into India from the outside world, and settled in it. These races were, in the order in which they came: Mongols, or more properly Mongoloids, Aryans, Persians, Greeks, Sakas or Scythians, Huns, Arabs,

Afghans or Pathans, Turks, and Mughals or Moguls. There were, no doubt, a great many others whose very names have long been lost.

2. We shall in this history learn something about each of these races—how, when, and where they settled in India, what kingdoms they founded, and what nations they formed. Some of them—the Mongols—came only into the north-east; some—the Persians, Greeks, and Arabs—did *not* get beyond the north-west; others—the Mughals, Turks, and Pathans—settled chiefly in the valleys of the Indus and Ganges in Northern India; others again—the Sakas and Huns—settled both in the north-west and the western parts of Central India; while the Aryans, who were nearly the first to come, went furthest, and spread over the whole country, excepting Southern India, which very few of them reached.

3. The Mongoloids.—The word Mongoloid means Mongol-like. It is the name given to all those tribes which in very ancient days wandered down the valley of the Brahmaputra into North-Eastern India. The Mongols were the natives of China and Mongolia lying to the north and east of Tibet. They could not come down from the north, for the mighty walls of the Himálayas barred the way. When they reached the great bend of the mountains southwards, some of them went down the valleys of the Chin-dwin, the Sitang and the Irawaddi rivers into Burma, and, mixing with the old people of the country, became the forefathers of the Burmese. Others went westward, up the valley of the Brahmaputra towards its source, and found their way into Tibet. A great many came down the valley of the river southwards into Assam and Bengal, and as they were closely related to those who had gone to Burma and Tibet, they are also called Tibeto Burman. There are traces of a still older people, known as the Mon-Khmer, in the country along the southern face of the Himálayas. The tribes of the Khásis, in Assam, belong to this race, which is found in Further India in many places.

4. The Mongoloids had their own race-marks. They were short men, with broad heads, flat noses, narrow, slanting eyes, and their colour was a yellowish brown. Wave after wave of these tribes swept down the valley of

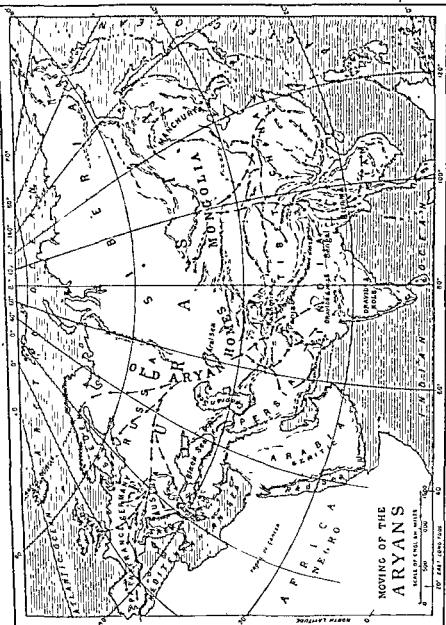
the Brahmaputra. They were stronger and fiercer than the Kols and Dravids, with whom they fought at first, but after a while, gradually mixed. Ages of living in India and mixing with other races have changed their descendants very much. They have some of the race-marks of the Dravids and some of the Mongoloids, chiefly the broad head. Many of the higher castes, *e.g.* the Brahmins of North eastern India have a good deal of Aryan blood as well, and some of them may be considered pure Aryan. Others, Muhammadans of the higher class, are descended from Turkish, Persian, and Arab forefathers, who came into these countries in later times. The Mongoloids never seem to have spread beyond Assam, Bengal, and Orissa. In much later times, about 700 years ago, other Mongoloid tribes, known as Ahams, came into Assam, and gave their name to the country, for the word Assam is another form of Aham.

5. **The Prehistoric Age.**—As the Kols and Dravidians were in India, and as the Mongoloid tribes came into India long before we have any records of the past—that is to say, before history begins—we may call the whole of this period the Prehistoric Age. Speaking very roughly, we may say that it extends from an unknown past to about 2000 B.C.

CHAPTER V.

THE ARYANS.

LONG ages ago, we cannot say exactly when, but not less than at least 3000 years B.C., and it may have been long before that, there lived in the wide plains of Eastern Europe and Western Asia a number of tribes and families who called themselves Arya. In those early days the names Europe and Asia were unknown. The whole extent of country now called by these names forms one vast continent, which we may call Eurasia. In the space from the Ural hills to the Caucasus mountains there is no barrier between the great plains of Eastern Europe and Western Asia north of the Caspian Sea, as may be seen from the



MOVING OF THE ARYANS

SCALE OF ENGLISH MILES

0 500 1000

0 800 1600

KILOMETERS

10° EAST LONGITUDE

10° WEST LONGITUDE

10° NORTH LATITUDE

10° SOUTH LATITUDE

map. One vast plain stretches from east to west. Even in the far north the low Ural mountains which slope down to the plains and the shallow Ural river—the boundary line between Europe and Asia—are both easily crossed. It has always been easy for roaming hordes to pass across from the east to the west with their cattle and their waggons, their wives and their children; and backwards and forwards, like waves of the sea, tribes and nations and armies have passed, as we know, over and over again.

2. The Aryans were tall and fair. They had oval faces, high foreheads, big limbs, longish heads, and long, narrow noses. They looked very different from the yellow-skinned, broad-headed, flat-nosed, slanting eyed, smooth-faced Turanians or Mongols who lived in the countries to the east of them, now known as Mongolia and China. Their food was meat and grain, such as wheat and barley, and they had plenty of milk to drink. The countries in which they lived were in those days well watered and fertile. The air was cold and bracing, and living there, as they probably did for ages, they had become strong in body, bold and active in mind.

They lived in villages and small towns, and kept flocks of sheep and oxen. They tilled the ground and raised crops of wheat and barley, but they were chiefly a pastoral people, whose wealth consisted mainly in cattle. The very word *Arya* [Latin *arare*=to plough] meant at first "one who ploughs," a tiller of the soil, as opposed to *Túra*, a Turanian or nomad, or shepherd who wanders over the country. They could spin thread and weave cloth. They had not found out how to make tools of iron, but they used to melt tin and copper over a fire, and mix them so as to form a metal called bronze. Out of this metal they made knives and spear-heads. They had horses and asses, sheep and goats, pigs and geese, and dogs to guard them from the wolf and the bear. They used to grind their grain into flour and cooked their food. They built boats and sailed them on lakes and rivers, but they never seem to have seen the sea. All this we know from words which are common to many of the languages now spoken by people among whom the Aryan tribes spread and to whom they gave their language.

3. They were divided into tribes, each under a leader or chief, who led it out to war. These tribes in course of time grew larger and larger. At length they seem to have grown so large that there was no room for all of them in their old homes. And the wide plains in which they lived had, for ages, been slowly drying up. Thousands of years ago there was much more water in the rivers and lakes in that country than there is now, and some of them have altogether dried up. A great part of it is now desert, and is known as the "Hunger Land." The remains of ancient cities may be found buried in the sand. Geologists tell us that the whole of this country is being slowly upraised by the cooling of the earth, and that this may be the reason why the climate is so much drier than it used to be. The Aryan tribes with their flocks and herds had to search out more fertile countries, so some went westward and some went southward.

Those who went westward, into the countries now called Europe, found those countries filled with inhabitants of different races, a great many more in number than they. But they seem to have been more civilized, more learned and clever—stronger in mind and body—than they were, for as they settled down among the western races, and gradually mixed with them, they gave them much of their own language and religion and many of their customs. The mixed peoples formed by the Aryans and the old races became the forefathers of the English, the French, the Greeks, the Italians or Romans, the Germans, and the other nations of Europe.

4. We *think* that all this must have happened because, although these nations belong, many of them, to different races, as is shown by their race marks—their height, their colour, their hair, their skin, and the shape of their skulls—yet the old forms of the languages which they speak have all much the same rules of grammar, and have a great many words which are all very much like one another, and must, a very long time ago, have been the same. In Sanskrit, Persian, English, French, Greek, Latin, and the languages of the other nations of Europe, the words for Father, Mother, Brother, Sister, Daughter, Cow, Goose, Horse, Mouse, Ship, God, Wisdom, Two, Three,

to be seen in the people of the Panjab and Rajputana. They are pure, or nearly pure, Aryans.

6. **Second Aryan Stream.**—Ages afterwards another stream of Aryan families seems to have come down through the passes of the Hindu Kush into Kohistan, the country north of Kashmir and the Panjab, and after they had dwelt there for a time, to have gone on into the Panjab, some by way of the valleys of the Swat and Chitral rivers, and others by way of the Gilgit and Indus valleys and Kashmir. Having been separated for ages from the tribes of their own race who had left their old homes so long before, and who had settled in the valley of the Indus, and had no doubt changed very much from them in manners, customs, and religion, they looked upon them as strangers and enemies. They fought their way through them, and, pushing on eastward, they came at length to the east of the Panjab, to a tract of land between the two most eastern tributaries of the Indus, known afterwards as Brahmavarta or Kuru-kshetra, and still later as Thaneswar. This was considered by their descendants to be the true home of the purest Hindu Aryans, and it was probably here that their earliest sacred books were compiled, and the system of caste begun. The conflict between these later Aryans and the earlier tribes may possibly be that of which we shall hear later as the great battle of the Ten Kings.

7. This second stream of Aryans seem to have mingled much more freely with the natives of the country than the first. The passes through which they made their way are still harder to get through than those between Afghanistan and India; the way is long, the height of the passes very great, and the cold is intense. For this reason, or for some other unknown cause, they seem to have brought very few women with them. It may be that more women started, but died on the way, as they were weaker than the men. Having no wives, or very few, these later tribes seem to have taken wives very freely from among the Dravidian natives. We think that this must have happened for two reasons. We find that the people who now live in the United Provinces—the ancient Mid-land in which these tribes settled—have many of the race-marks of the

and a great many more are all clearly forms of the same old Aryan words. Besides this, *some*, though not all of the Aryan race marks, are to be found among many people who live in the countries of Europe, and there were *some* very old customs which were common to *some* of the Western Aryans, and the Hindu and Persian Aryans, particularly in their earliest marriage rites.

5 Long after the tribes which went westward toward the setting sun, into the various countries of Europe, had left their old homes, some of those who remained behind seem to have dwelt together for ages in the plains of Turkistan, watered by the river Oxus and Jaxartes. In the end, some of these tribes, finding no pasture for their flocks, as the rivers gradually dried up, seem to have come southwards through the passes in the Hindu Kush mountains, into Kohistan and Afghanistan, and to have lived there for a long time. At length they too divided, and while some stayed on in Afghanistan, others went eastward, and wandered slowly down the valleys of the Kabul, Kurram, and Kunar rivers till at length they reached the plains of the Panjab. Others went westward into Persia. The old name of Persia was Iran, another form of the word Arya. An ancient king of Persia, Darius, who lived more than 2500 years ago, says in a writing on stone, which may even now be read "I am an Arya, the son of an Arya." And between old Persian and Sanscrit there are a great many words in common. The names of their ancient gods were the same. The Iranian Aryans and the Hindu Aryans were much more closely related in every way than any other of the Aryan tribes. Both of them wore the sacred thread, and both used the wine of the Soma plant in their worship of the gods. It seems very probable that some of these Persian Aryans afterwards came into Sindh by way of Makran, the southern part of Baluchistan. It was in those days a fertile country, and they settled there and in the Panjab, where they were known as Parthians and Pakhtas. The Aryan tribes which streamed down into the Panjab one after another, taking with them their families, their flocks, and their herds, seem to have gradually filled the whole of that country. At the present day, none of the race-marks of the Dravidians or Kols are

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Aryans, and very nearly all our knowledge of the early races that were in the country, when they entered it, comes from the sacred books of the Aryans themselves. They could not write, it is true, and have left no written records, either on stones or bricks, of their earliest history, such as we have of some other ancient nations, the Egyptians and Babylonians, who were as old as they were, and possibly much older. But their poets sang hymns to their gods, and their bards made songs in praise of their chiefs and kings. These songs and hymns fathers taught their sons to repeat very carefully. A great many of them were, no doubt, lost. The poets who made the older hymns themselves tell us of still older sages, whose songs they copy, and like whom they wish to sing, and they speak of poems that they used to hear from their fathers. Some of their songs, however, were never forgotten. They were handed down from father to son for hundreds of years. They are known as the Rig Veda.

10 At length there came a time when there no longer seemed any need to make any more hymns and prayers to the gods. It seemed better to repeat the prayers and sing the hymns made by the holy seers and sages of bygone times, hoary with age, which, as time passed, grew more and more sacred. All those that were known were carefully put together in order. When this was done or by whom we do not know. The name of someone who did the work has been handed down as Vyasa, but this word merely means "The Compiler," and is a title, and not the real name of any one. To collect the hymns known in families spread all over the country there may have been a council of learned men, but we are not told of it. We do know, however, that by about 600 B.C., and it may have been long before, every verse, every syllable, and every letter of the Rig Veda had been counted. There were then 1028 *Mantras* or hymns, divided into ten books called *Mandalas*, each of which probably belonged to a different family, whose forefathers had composed them. The tenth *mandala* contains the latest hymns, and is clearly much later than the rest. There were altogether 10,622 verses, containing 153,826 words with 432,000 letters or

syllables, and not a word has been added to or taken from this number from then till now, i.e. for the last 2500 years.

11. To most Hindus the Rig Veda is the very word of God himself. Scholars of every country in the world study it most carefully, for to them it is of priceless value. It is the oldest book of the Aryan race. In it, and in the later Aryan sacred books which grew out of the Rig Veda, as a flower grows out of a seed, they find a record of how man thought, and what he believed, and how he acted in the earliest times, and how the thoughts and beliefs of men changed from age to age, till from the simplest creeds and lowest forms of thought in the Veda they rose, step by step, in the later sacred books, to the highest flights to which the mind of man can soar, and the grandest ideas that the human brain can conceive or hold.

12. As to the *dates* of the arrival of the earlier or later Aryans in India, or of any of the events mentioned in the Rig Veda, and even in the later sacred books, we are in the dark, because no dates are given in the books themselves. All dates must be guesses. The order in which the events happened, and in which the books were compiled, may be made out by scholars by examining very carefully the words that are used, and by comparing one book with another. The latest suggestion of most European scholars, speaking very roughly, is, that probably the earlier Aryans lived for several centuries, say 500 years, in Afghanistan and Kohistan, and came down into the Panjab sometime between 2000 B.C. and 1500 B.C.

The period—from B.C. 2000, or earlier, down to about B.C. 1500—we may call the Vedic or, more properly, the Rig-Vedic Age. Many Hindu scholars date this age much earlier, by 1000 to 2000 years and even more. The Kali-yuga or present age is said to begin in B.C. 3102.

13. The Rig Veda shows us the manners, the customs, the religion, and the laws of the Hindu-Aryans before they mixed with other races. By looking at this Veda side by side with the other sacred books which were made long afterwards, *after* the Aryans had blended with the old natives of the country, and Hindu nations had been

formed—the books made by the Buddhists and Jains as well as those made by the Brahmins—we see what changes had been made. If we call the customs and the religion of the Aryans, as described in the Vedas, *Vedism*, and those we find in the later books *Hinduism*, we may fairly conclude, that if we take Vedism from Hinduism, the remainder is what represents the customs, laws, and religion of the old native races, and of, perhaps, other invading tribes in still later times.

CHAPTER VI.

THE RIG-VEDIC AGE—HINDU-ARYANS.

ABOUT B.C. 2000 TO B.C. 1500.

THE word *Veda* means knowledge. There are four books known as the Vedas,—the Rig Veda, the Yajur Veda, the Sāma Veda, and the Atharva Veda. The Rig Veda may be called the holy book or Bible of the Hindu Aryans, the Yajur their Prayer book, the Sāma their Hymn book, and the Atharva their Book of Spells or Magic.

2. The Rig [Rig or Rich = a verse] was the chief, and by far the oldest, of the four, the others being companions to it, made long afterwards. When its songs and hymns and prayers were first composed we cannot now tell. They belong to a past of which all that is known is that it goes back at least 4000 years, and it may be more.) Some of the hymns are much older than others, as may be seen from their style and from the words used.

3. Religion of the Hindu Aryans—The Hindu Aryans, in the Rig-Vedic Age, worshipped the Sky, the Sun, the Moon, the Stars, Thunder, Wind, the Air, the Dawn, Mountains, and Rivers—all the powers and forces of Nature—which they looked upon as living beings. Their gods, bright and friendly, they called *Devas*—Shining Ones. Later on we find that they adored wine made from the Soma plant. These early Aryan gods were strong and brave. There was nothing mean, nothing deceitful in

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them. The Aryans themselves sinned, and knew that they sinned, but they never thought of their gods as doing anything which, if done by a man, would be sin. They were to them pure and holy beings.

4. **Gods of the Hindu Aryans.**—In the Rig Veda it is said that there are thirty-three gods in the three worlds, the Heaven, the Air, and the Earth, of whom eleven are in the upper world, the Heavens or home of light, where the sun and moon are, eleven are in the mid-world, the home of lightning, wind, and rain; and eleven in the lower world, the earth on which we live. Most of the hymns are addressed to Indra (250), Agni (200), and Soma (100). The chief gods were as follow :

Aditi, or the boundless space beyond the sky—Ether—was the great god from whom the heavens and the earth came into being.

Dyaus [Greek *Zeus-pater*; Latin *Jupiter*, the *Heaven-Father*], the oldest of the gods after *Aditi*, was the *Heaven* "smiling through the clouds," and with him is coupled in the hymns *Prithvi* or the Broad One, the Earth. They are the parents of all things.

Agni [Latin *Ignis*=fire] was the god of fire, the chief of the gods on the lower earth. To him the first hymn in the Rig Veda is addressed. He licks up the sacrifice with his long tongues of flame, and takes it to the gods. He goes in front of the Aryans, and destroys the forest, "roaring like the waves of the sea," making the land fit for them to cultivate.

Surya was the Sun, the God of Day, also called *Saritam*, as he rose in the morning

To *Savitar* is addressed the most sacred hymn in the Rig Veda, the *Gayatri*, the morning hymn to the sun, to this day the morning prayer of the Brahmin. In old days it seems to have marked out the Aryan Sun worshipper from the Snake or Demon or Ghost worshipper. The pious Aryan hated the darkness. He longed to see the light, and he greeted the sun rising in all his glory at daybreak with his morning hymn.

Varuna [Greek *Oureanos*] was the great blue sky overhead. He was the greatest of the old Vedic gods

O Varuna, O thou of great power, have mercy, have mercy! I come, trembling like a cloud driven by the wind. We are but men--O do not destroy us for our sins. We have not sinned wilfully. Error or wine, anger, or dice, or want of thought, has caused us to sin. We sin even in our dreams. Have mercy! Have mercy!--*Rig Veda*, vii 86, 89.

Ushas, the rosy dawn of day, robed in white, is the daughter of Dyaus. Clothed with light, she opens the gates of heaven and awakens every living thing. She is the beloved of Surya, who hastens after her in his golden car. Her sister is *Ratri*, the dark Night, decked with stars.

The *Asvins* are the twin gods of the morning, the sons of Dyaus, ever young, strong, and handsome. They are the divine physicians, who give sight to the blind and make the lame to walk.

Indra [*Ind* = rain] was the chief national god of the Vedic Aryan. He is the Thunderer, who fights with *Vritra*, the demon of drought and darkness, who tries to keep back the rain and the light. He was fond of wine, and drank great draughts of Soma, which his worshippers offered to him. With him went the *Muruts*, or Storm-gods, "born from the laughing lightning and clad in robes of rain," sons of *Rudra*, the lord of the Tempest. The clouds are said to be the castles of *Vritra*, and Indra smites them with his thunderbolts. He was the god of battle, to whom kings prayed.

Vayu, the Wind or Air, "swift as thought," rides with Indra on his car. He prolongs the age of men, for he holds the secret of endless life.

No Vedic hymn is addressed to *Siva*. There are one or two hymns to *Rudra*, the god of the black thundercloud who was in a later age said to be the same as *Siva*. *Vishnu* is just mentioned as the Sun, who in three mighty strides, at sunrise, at midday and at sunset, steps across the sky. He is, like all the Vedic gods, good and kind, and wishes well to man. As other gods faded into the past, *Vishnu* and then *Siva* came more and more into view, and in after times were the supreme gods of all

Soma is a plant not now found in India. In Vedic times it came from the hills. Its juice was made into yellow wine, much prized by men and by gods. The whole of the ninth mandala of the Veda is made up of hymns in its praise. In later times the horned moon seemed to the Hindus to be the wine-bowl, filled with yellow wine, from which the gods drank, and to it they gave the name *Soma*.

Yama is said to be the first man who died. He found out the way to Heaven, where he reigns as king.

Yama found out the way for us. All men go to him, by the same path by which the forefathers went.—*R. V.*, x. 161.

Take us to that immortal abode, where light dwells eternal, where Yama reigns, where are the gates of Heaven, where mighty rivers flow; the third realm of light above the sky, where one may wander at his will and where every wish is gratified.—*R. V.*, ix. 113.

There are odes to the Indus and its tributaries, but chiefly to the *Saraswati*, the most eastern tributary, now the *Sarsuti*. *Saraswati* was at first merely the name of the river on whose banks the Aryan sages lived and made their hymns. Then she was the goddess of the river; then the goddess who inspired the hymns; and, lastly, the goddess of poetry and of speech, and this she is to this day.

In later Vedic times some of the most gifted sages rose boldly to the belief in One Being, from whom all things came. In one grand ode in the last or tenth mandala it is said:

He who has given us life, who is our maker, who knows all places, *is is oye*, although he bears the names of many gods.

The mind cannot grasp him, people make guesses: being in a mist they eat food and recite hymns and wander about.

At that time the earth was not, nor the sky, day was not, nor night, nor life nor death. The *oye* breathed, breathless, by himself.

5 **Home of the Vedic Aryans.**—What and where the home of the Vedic tribes was is shown to us very clearly. The names of the mountains and rivers mentioned in the hymns, the climate, the trees, the animals, the grain, are all those of the Kabul valley, the Panjab, and the country to the east lying between the Sutlej and the Jumna, and

watered by the Saraswati. *Mountains* are often mentioned, chiefly the *Himálayas*, called the *Him-avat*, and several peaks are named. The *Rig Veda* knows nothing of the *Vindhya* or any other range. There are twenty-five *Rivers* and streams named, and all but two or three belong to the *Indus*. The *Yamuna* or *Jumna* is named three times, and the *Ganges* once only. The *Narbada* is not mentioned. There is one whole ode to the *Indus* or *Sindhu*.

The hoarse roar of the water rises from earth to sky,
The surging waves dash up the bright spray unceasingly,
As the clouds thunder down storms of rain
So the *Sindhu* rushes onwards like a bellowing bull.

Rig Veda, x. 75.

The old names of the tributaries of the *Sindhu* (*Indus*) were the *Vitasta* (*Jhilum*), the *Purushni*, afterwards called the *Iravati* (*Ravi*), the *Vipisa* (*Beas*), and the *Sutudru* (*Sutlej*). Other rivers were the *Kubha* (*Kabul*), the *Surastu* (*Swat*), the *Krumu* (*Kuram*), and the *Gomati* (*Gumal*). The *Sindhu*, called by the Persians *Hindu*, was called *Indu* by the Greeks, who, from it, gave the name *India* to the whole country.

The *grains* named are corn or barley. Rice is not mentioned at all. The *wild animals* were the lion (not the tiger), the wolf, the bear, and the elephant. The *snake* is always the foe of men and of the gods, especially *Indra*. There is no trace of the worship of the Serpent in the *Rig Veda*. The *Birds* named are the swan, the goose, the peahen and the parrot. The *tame animals* are the horse, the cow, the sheep, the goat, the dog, the ass, and the buffalo. The chief form of wealth was cattle. *Gold* is often mentioned and bronze.

6. **Government in Vedic Times.**—The Hindu Aryan tribes were at first of one race and one religion and spoke the same language. The father was the head of his family and ruled it. As the family became larger, the sons went off and became fathers of other families, who formed a clan, including many families all related to one another, and all under the leadership of the first father, while he lived. The clan in the same way grew into a tribe. Finally a number of tribes grew into a nation under a king. A nation was made up of tribes, a tribe of clans,

and a clan of families. The steps in the formation of a nation were (1) family, (2) clan, (3) tribe, (4) nation.

When they settled down in the river valleys, the land of the tribe (*jana*) was made up of settlements (*vis*) of clans, and these again were made up of a number of family villages (*gramas*). The chief of the whole settlement was the king or Rajah. There was also a tribal council (*Samiti*), whose advice the king was bound to ask and to take. The tribesmen gave their king free-will gifts, not fixed taxes. It was the duty of the king to protect his people and to lead out the fighting men to war. At important times, *e.g.* just before a battle, he offered up a sacrifice to the gods, chiefly to Indra or Vâruṇa, on behalf of and in the name of the tribe, and recited a prayer or hymn.

Under the Rajah was a class of nobles called the Rajanya or Kingsmen, but whether they were at first the heads of the clans or merely the strongest men, who went out to fight, is not clear. In time they formed a class apart from the rest of the people, their duty being to fight for the tribe. They were afterwards called Kshatriyas. In each tribe there seems to have been a family of *Rishis* or bards or poets, who sang the praises of the king and made the hymns which were chanted at sacrifices to the gods. The rishi who served a king was called his Purohita. In time the purohita not only made the hymn but chanted it for the king. Then he performed the sacrifice as well, *instead of* the king. He became a priest as well as a bard. High honour was paid to the priests and rich rewards were given to them. At length they became the chief advisers of kings. They and their families became a class apart from the rest of the tribe, and their duty was to pray for the king and to perform sacrifices for him and for others.

The rest of the men of the Vis or settlement were called Veisyas or farmers. They tended the cattle and tilled the land, and at last they too formed a class apart. Thus there were among the early Aryans three main classes besides the Rajah and his family. There were the Rajanya or fighting men, the Purohitas or priests and their families, and the Veisyas or farmers, but there was

no caste. One man was not better than another. In the same family one might be a priest, and another a farmer if he tilled land, and a third a Rājanya if he fought. All classes freely intermarried. One Rishi says of himself:

Behold, I am a maker of hymns my father is a physician, my mother grinds corn on a stone, we are all engaged in different occupations. *Rig Veda*, ix. 112.

At times no doubt, if the tribe were in danger, every man had to fight whether he were a Rājanya or a Vaisya. But as sons usually do what their fathers do, classes were formed, although in this age there was no caste.

7. **Social Customs in Vedic Times.**—There is no mention in the Rig Veda of idols or temples. The father of each family was its head and its priest, and his own home was his temple. He and his wife together prayed to God and made their offering to him. In those times women were held in great respect and must have been educated, for some of the Rishis who made hymns were women. The girls, sometimes, at least, chose their own husbands:

The woman gentle in nature and graceful in form selects from among many, her own loved one as her husband

Rig Veda, x. 27. 12

In Vedic times widows sometimes married again. To a widow it is said

“Rise up, woman! thou art living by one whose life is gone, come to the world of the living, away from thy husband and become the wife of him who holds thy hand and is willing to marry thee.”—*Rig Veda*, x. 18. 8

The dead were sometimes buried. In a funeral hymn it is said:

O thou departed one! go to the wide earth as to a mother, let the heaped up earth lie lightly on him.

Rig Veda, x. 18

More often the dead were burnt. Another funeral hymn says

O fire, do not give the deceased pain send him to the home of our fathers, as soon as his body is burnt in thy heat.—*Rig Veda*, x. 16. 1.

The food of the Rig-Vedic Aryans was milk, ghee, grain, either boiled in milk or parched or ground into

flour, or made into cakes with milk or butter, vegetables and fruit. Flesh was eaten on special occasions when animals were sacrificed, or at weddings. There were at least two kinds of liquor which were drunk. The rare and precious Soma wine was offered to the gods and drunk only at sacrifices. It was made from a plant which grew only in the mountains, and was harder and harder to get as the tribes went eastward. Sura, called Hura by the Persian Aryans, was the liquor usually drunk and was probably a spirit made from grain. Those who drank it were blamed in the hymns; for anger, dice, and Sura are said to cause men to sin.

Next to the breeding of cattle the cultivation of the soil was the chief employment of the *veisya*. The farmers sang as they worked:

Let the oxen work merrily, let the men work merrily,
let the plough move on merrily. Fasten the traces
merrily, ply the goad merrily. O happy furrow go on
and on, give us a good crop and grant us wealth. May
the Rain god moisten the earth with sweet rain.

Rig Veda, iv. 57.

Trade was by exchange in those early days, the cow being the standard by which the value of things was measured. There were no coins. We read of the worker in wood, of the smith who worked in metal, of the makers of chariots, of tanners of leather, and of weaving. The Aryans were fond of music. The hymns mention the drum, the flute, and the lute. Singing and chanting were well known. Rivers were crossed in boats, but the sea is not mentioned, nor are large ships, nor the anchor, sail, mast, or rudder. The word for boat was *nau*; {Latin *navis*, English *navy*}. The giving of alms to the poor was a well known duty.

Let them who can do so, help the poor and needy: for
oh! riches go round like the wheels of a chariot, they come
now to one, now to another—*Rig Veda*, x. 117.

Drinking and gambling were the chief faults of the Aryans. Both are named in the hymns,

"The tumbling exciting dice delight me, as they roll on
the board, like a draught of Soma. My wife rejects me,

my mother-in-law hates me, the gambler finds no comforter. I cannot see what a gambler is good for. Resolve, as I may, 'I will play no more, for all my friends desert me,' the moment I hear the rattle of the brown dice, I hasten to them. The dice, after a brief run of luck, ruin the winner, yet they are to the gambler sweet as honey."

Rig Veda, x. 34.

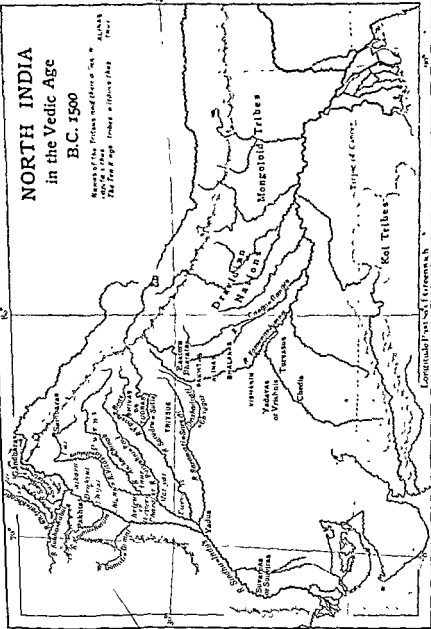
8. **Hindu-Aryan tribes in the Rig-Vedic Age.**—In the Vedic Age, i.e. probably before 1500 B.C., the Hindu-Aryans lived, as we have seen, in the Panjab, having come there from the countries to the south of the Hindu Kush through the passes in the north-west. We have seen that in the Vedic Age, before B.C. 1500, bands of Aryans came down into the Panjab from the north-west, through the passes which lead into it from Afghanistan and that afterwards—how long afterwards we do not know—a second stream of Aryans came down from the north, through the passes which lead from Kohistan into Kashmir and thence into the Panjab. Most of the hymns of the Veda seem to have been made by the second stream of Aryans, but in later times, hundreds of years afterwards, when the Veda was 'arranged' by Vyasa, and when the later stream had made friends with the earlier tribes and blended with them, the hymns of the older comers seem to have been included in the *Samhita*, or collection of the Rig Veda.

9. Before the second swarm of Aryans arrived, some of the earlier Aryans appear to have gone eastward as far as the Ganges and to have mingled freely with the natives of the country. Many of the old nations seem to have been "Aryanized," that is to say, they had taken many of the customs and laws and much of the religion and language of the Aryans. At that time there was no caste. At first, no doubt, the two races fought. But in time peace was made. The chiefs and kings on each side seem to have intermarried, and the lower classes to have done the same. The natives, seeing how strong the new comers were, and how their gods, as they thought, fought for them, worshipped their gods in addition to, or instead of, their own. They, too, chanted the old Aryan hymns and learnt their language, while the Aryans, on the other hand, learnt many of the words of the natives, and thus new languages

NORTH INDIA in the Vedic Age

B.C. 1500

Names of the Tribes and their location in
North India
The Ten Kshatriya Tribes within the
Tribes of the



were formed for talking, while the old hymn language, the Vedic, remained unchanged, and in time was understood only by the priests. We are told both in the earlier and later sacred books of the Hindus that this happened. We often read of Aryan chiefs marrying the daughters of Naga and Asura, i.e. native kings. These kings had Aryan priests or *purohitas* at their courts, who were their advisers, and prayed to the Aryan gods, Indra and Váruna, for them, and taught their children. They had Aryan soldiers in their armies. There were many of these Aryanized tribes and nations in the north west of India.

10. The Tritsus seem to have been the chief tribe of the later Aryan swarm. Many hymns tell us of the great deeds of their mighty leader Divo-dasa and his son Sudas. They came from the north, where they are said to have taken 100 forts from the *Sambaras*, who lived in the hills in Kashmir. They then fought their way, through the mixed races of the *Pûrus* and *Bharatas*, to the upper waters of the five rivers of the Panjab, and settled at last on both banks of the Saraswati. Their country was afterwards called Brahma-vara, the Holy Land of the Hindu. Their great priest and bard was Vasishta, who seems to have done all he could to keep his tribe from mixing with the natives of the country, whom he abhorred.

11. The Pûrus dwelt at first in the north of the Panjab, on the banks of the Puru shni (Ravi). They were an Aryanized mixed race, who were at first snake worshippers, and, in the language of poetry, their forefather Puru was a grandson of the great serpent Nabusha. The mother of Puru was an Asura, i.e. Dravidian, princess. From him and his brothers, Yadu, Turvasu, Druhyu, and Anu, were descended tribes named after them. This is what we are told in the sacred books. We read of two great Pûru kings. One was Kutsa, who by the help of Indra defeated the Tugras, a tribe who spoke the Dasyu, or native language, and lived between the Beas and Sutlej, and were also known as Shivas. The son of Kutsa was Trasa-dasyu, i.e. Trasa the Dasyu or the native. He is called in the Veda a Sam raj or King of Kings. He conquered the *Gandharas* and ruled over them. His capital was on the river Swat, in the Kabul valley. The *Gandhâras* or *Gândharvas* were

great horsemen, and seem afterwards to have moved southwards, their name being still seen in the word Kandahar.

12. The Bharatas were a very widespread and powerful tribe, who in later times gave their name to Northern India, called after them Bhārata-varsha. They seem to have dwelt at first in the Saraswati valley, but to have been split into two sections by the later Aryans, some going eastward and some westward. Their great bard was the rishi Visvamitra, who wrote the third Mandala and was the author of the Gāyatri, the most sacred text of the Veda. Some learned scholars think that this verse was in those days the "confession of faith" which had to be made by every Aryan and by every native who wished to be taken into the Aryan faith. It is a prayer to Savitar, the sun, giver of light and life. The rishi Visvamitra was at first the bard of the Tritsus, but left them and went over to the Bharatas, whom he probably Aryanized. He seems to have wished to unite the Aryans and native races but to have been strongly opposed by Vasishtha, the priest and bard of the Tritsus. The strife between these two great rishis is often described in the sacred books.

13. Battle of the Ten Kings.—Several hymns of the Rig Veda tell the tale of a great battle fought in Vedic times, the *first battle on the soil of India* of which there is any record. It was fought between the Tritsus under their king Sudas and their allies and Ten Kings of the mixed races headed by the Bharatas and Pūrus. We have accounts from both sides, one written by Visvamitra the bard of the Bharatas and the other by Vasishtha, the bard of the Tritsus. Each bard claims the victory for his side. Both call on Váruna and Indra for aid.

The Ten Kings of the mixed races, alarmed at the success of the Aryan Tritsus who had come down from the north and taken up the fertile valley of the Saraswati determined to crush them. They encamped on the northern bank of the Purushni and decided to march southwards, to cross the country between the Vipasa (Beas) and Sutudri (Sutlej)—at that time the land

of the Tugras or Shivas—and invade the Tritsus in their own country. To do this they had to cross the Beas and Sutlej. There is a beautiful ode by Visvamitra in the form of a dialogue between himself and the two rivers. He calls on them to give the Bharata army an easy passage and then to rush down as before. The Rivers tell him that Indra has smitten the demon Vritra, the Snake god in the skies, with lightning and thus let loose the clouds which poured down and filled them with water; in other words, that they are full of water and the current strong.

The Bard Down from the mountains, in merry race like two maies let loose, or two comely line at play, Vipra and Sutudri run along with their milky waves. Spurred on by Indra, they hasten to the mighty mass of waters. I went down to Vipra—the wide, the fair,—to the two that wander along to meet in one broad bosom

The Rivers. "Swelling with sweet waters, travelling along, nought can stem our swift current. What is the wish of the bard, that he calls to 'us, rivers?'"

The Bard "Hark to my pious hymn, and stay your course for a brief rest, ye holy ones, my heart's prayer calls to you rivers, with longing I call to you—I, Visvamitra."

The Rivers He who bears the lightning, Indra, broke the way for us, killing Vritra who shut in the waters—the beauteous Savitri, the god, guides us on; following his lead, we spread our waters wide.

The Bard Let this great deed be praised for evermore, that Indra did, when he cut the Serpent in pieces. With his lightning he smote the robbers and the waters sped whither they longed to go.

The Rivers. "Forget never, O Bard, this word of thine, let the latest generations hear it, give us a loving word in thy songs, O Poet, let us not be forgotten of men and honour shall be paid to thee."

The Bard "Hear then, Sisters, what the poet says. I have come to you from far, with loaded wagons. Now bend ye low, give me an easy ford; let not your waves touch my axle-tree, O Rivers."

The Rivers "We will heed thy word, O Rishi, that hast come to us from far with loaded wagons. We bend low before thee as a slave, as to her lord submits the bride."

The Bard. "And when the Bharata host, animated by Indra and full of ardour, has quickly forded you, then let the current shoot down again with the fleetness of an arrow; this is the boon I beg of you, ye holy ones."

Epilogue. The Bharatas filled with the ardour of battle have crossed, the Bard did win the rivers' favour. Now swell, now grow rapidly, and hasten onward with well-filled beds.¹ [in. 33].

This is what Visvamitra says—but the hymn of Vasishtha gives a very different ending to the affair. According to him the Tritsus gained over the Tugras to their side and from them obtained a safe passage over the Beas and Sutlej. While the Bharatas and their allies were making their plans for crossing, King Sudas, by the favour of Indra, who made the fords easy for him, led the Tritsus across the rivers and surprised the host of the Ten Kings by suddenly appearing on the southern bank of the Purushni, which then separated the two armies. This bold advance confused the Ten Kings, who thought their enemies were awaiting them in their own country. They made up their minds to attack them. The Turvasu tribe, under their leader Taksha, attempted to cross the Purushni "thinking, fools as they were, to go over as easily as if they were on dry land." But they missed the ford, the stream was stronger than they thought, and many were swept away. The rest of the attacking force could not bring their horses and chariots into action, owing to the force of the current, and those who did cross the river reached the other bank in confusion "like cattle without a herdsman." Then Sudas and his army rushed upon them and routed them utterly. He slew a great many of them and then, being guided to the fords by his friends the Tugras, who knew them well, crossed the Purushni, defeated those who were left on the other side, "drove the weak Bharátas before him," marched into their country, took their seven strongholds, conquered the Párus and divided their goods among his own men, and made the tribes of the mixed races pay tribute² [vii. 18. 13]

¹ *Vedic Indra*, by Z. A. Ragozin, p. 330

² J. F. Hewitt in *Journal R. A. S.*, vol. xxi. p. 233.

After this the Tritsu showed their wisdom by making friends with the Purus and Bharatas. The name Tritsu is heard no more after the Rig Veda. The tribe seems to have become merged into the great Puru—afterwards called the Kuru—nation, who took Vasishta and his family as their priests. The Tritsu settlements on the Saraswati were then known as Kuru Kshetra or the field of the Kurus. Aryans became the chief advisers of the Kuru kings, the leaders of their armies and the real rulers of the country.

14 **The Old Native Races in Vedic Times.**—The Rig Veda tells us of the native races who were in the Panjab when the hymns were composed. In it we also read of races which were clearly mixed races, made up of Aryans and natives or Aryanized natives. And, lastly, the hymns tell us of pure Aryan tribes, who fought both with the natives and the mixed races.

Thou, O Indra, dost strike both our foes
The Aryan and the Dasyu

Rig Veda, vii 33. 3

O glorious Indra give us an easy victory
Over our foes—thy foes. Be they Dasyu, be they Arya

Rig Veda, x 35. 3.

The general name for any native in the Rig Veda is Dasyu; the Persian Aryans called them Dahyu. They are said in the Rig Veda to be black, and to have flat noses—so flat that they are called a nāsa, or 'no nosed'. They had no sacred fires, they worshipped 'mad gods,' and they ate raw or half-cooked meat and practised 'magical rites.' The word Dasyu in time came to mean 'enemy,' and lastly, in a slightly changed form, Dāsa, it meant servant, when they had sunk into the place of servants to the Aryans. One Rishi praises his king for giving him a hundred asses, a hundred sheep, and a hundred Dasas or slaves. In a later age, when caste was formed, the Dasas were made into a class called Sudras, whose work it was to serve the other classes. The Aryan rishis speak of them with scorn as 'Shishna-devas' or snake worshippers, the word Shish meaning the Snake king. The Aryan god Indra was the great foe of the Ahi or serpent, in the ait

and of Vritra the demon in the sky, who kept back the rain, just as his worshippers the Aryans fought the snake-worshippers on earth. Some of the native races are called Nāgas, which also means snake-worshippers, for Nāg is the hooded serpent, the cobra. Other native tribes are called Asuras, Dānavas, Deityas, Rakshasas, and Pisāchas. They were said to disturb the Aryan sages and hermits in their sacred rites in the forests. In the later sacred books these terms are applied to evil beings in the sky, foes of the gods and of men.

The chief difference between the Aryans and the natives was that of *colour*. The Aryans were white, the natives were black. In later times the very word for caste was *varna*, which at first meant colour.

"Indra, destroying the Dasyus, protected the Aryan colour.
Indra protected the Aryan, he conquered the black-skin.
Indra beat the Dasyus, he conquered the land with his white friends."

15. There are two facts, however, that we should keep in mind as we read these descriptions of the Dasyu or Dravidian and Kolarian races. One is that they are the words of their foes, who hated them, and made them out to be as bad as they could. Many nations among them were, we know, highly civilized long before the Aryans came. No doubt they hated the Aryans equally, and would have given just as bad an account of them if we had their side of the question. Another point is that these descriptions were given by Aryan bards *before* they had made friends with the natives, and when they knew nothing, or scarcely anything, about them, or by bards of the later Aryans, who tried to keep, and did keep, apart from them. In later ages all this abuse of the Dasyu colour disappears, for the Dasys had become Aryanized and had blended with the Aryans to form great Hindu nations.

CHAPTER VII.

THE EPIC AGE.

B.C. 1500-1000.

(1) SACRED BOOKS (*SRUTI*).

Up to this point we have been reading only of the Rig Veda and of the Vedic Age. As we said before, all dates of events, or even of long stretches of time in early Indian history can only be guesses. Speaking very roughly we date the Vedic Age from about B.C. 2000 to B.C. 1500. All our knowledge of that early time we get from the hymns of the Rig Veda. The Age which came next we may call the Epic Age, because it was about this time, so far as we can now tell, that certain events happened which are told in two great poems called Epics. An Epic poem is one which tells of great deeds done by mighty kings and heroes of old. The kings and heroes of whom we are told in the two great Epics of India probably lived some time between B.C. 1500 and B.C. 1000, and this we call the Epic Age¹. To this same Epic Age probably belong the events mentioned in the three later Vedas and the sacred books connected with them—the Brahmanas, Aranyakas, and Upanishads. Although these books, however, gradually grew up during this age they were not 'arranged' or compiled till long afterwards, probably during the next or old Hindu Age.

As the old Vedic language in which the hymns of the Rig Veda had, long before, been composed, came to be forgotten and new forms of speech were used in daily life, these Vedic hymns were sung, and the prayers were recited and sacrifices offered by a special class of purohitas or priests called Brahmins. More and more sacrifices were offered and they became longer and harder to perform properly. To help the priests, three other books were made, chiefly out of the Rig Veda. They too are called Vedas.

¹ Many Hindu writers date this age much earlier and consider that the Epic Age began with the Kāh yuga in B.C. 3102.

2. The *Sáma Veda* [*Sáman* = chaunt] may be called the Aryan Hymn-book or Psalm-book. It contains 1549 verses, all of which but 75 are taken from the Rig Veda, but arranged in another order. They are set to music or tunes in song-books, called *Gánas*, of which four remain to this day. They all have to do with the Soma offering, being taken from the ninth or Soma mandala, and are addressed to the Soma itself, or to Agni, who took the Soma to the gods, or to Indra, the great Soma drinker. As there is scarcely anything new in the book, we do not get any knowledge of the time which we have not already in the Rig.

3. The *Yajur Veda* [*Yajus* = a prayer at a sacrifice] may be called the Aryan Prayer-book. It contains poetry and prose. About half of the verses in it are taken from the Rig-Veda, put in the order in which they were to be recited (not chaunted) at certain sacrifices, the rest being new. It also contains prose lines or mantras to be recited with the hymns, and notes or explanations of the verses. There is but one 'text' or form of the Rig Veda, but there are two texts of the *Sáma*, and four of the *Yajur Veda*, each of which has its own 'school' or sect of followers in different parts of India. One of these is called the 'White' (*Shukla*). It has nothing but the verses in prose and poetry for recitation. The other three are called 'Black' (*Krishna*). They contain notes as well as the verses for recitation.

4. From the additional verses and the notes on them much light is thrown on the changes which had come over the Aryan tribes since the hymns of the Rig Veda were made. They had spread far to the East. We hear no more of the Indus, but much of the Ganges and its tributaries. Many new nations had been formed. The *Yajur* tells us of many mixed castes. The chief nations were now the Kurus and the Páñchálas. The country of the Kurus, called Kuru-Kshétra, lay between the Sutlej and the Jumna. The land of the Páñchálas lay between the Jumna and the Ganges. The religion of the new nations was not the same as that of the Rig Veda. We are told of new sacrifices such as those to the spirits of ancestors. New names of the storm-god, Rudra, now appear—such as

Mahadeva, Sankara, and Siva. Vishnu is often mentioned, and we now read for the first time of snake-worship. Another very striking change is this: In the Rig Veda the gods are worshipped, and prayers and hymns and sacrifices are offered up to please them, all power being theirs alone. But in the Yajur Veda the sacrifice itself, and the hymn or prayer, *compels* the god to do the will of the priest. The priest, the Brahmin, seems to think that he has the god in his power. The sacrifice or prayer, is more powerful than the gods. The object, too, of the prayer is no longer to confess guilt, to ask for pardon, to praise god, but to get some benefit such as victory, or rain, or cattle, or children, or riches. It was not necessary even to know the meaning of the words used, the power lay in the words themselves. But if a single word, or even syllable, were left out in a prayer, even if a word were pronounced wrong, it lost all its power. And in a sacrifice, if even the slightest part were left out, it was useless.

5. To say the prayers, to chaunt the hymns, to pronounce the words (of a dead language) properly, and to perform the sacrifice correctly, long years of training were wanted. In this way the families of the Brahmins or priests, who alone knew how to do the work, became a class apart.

By this time, too, the beliefs of the natives having been added to those of the Aryans in the mixed nations that had been formed, suitable verses for their rites and ceremonies were not to be found in the Rig Veda, and new verses had to be made. When an old native race was Aryanized, the Brahmin priests, who became its teachers, did not make them give up their old gods, but taught them that these old gods were the same as the Aryan gods, the names only being different. All over India, wherever Brahmin teachers went, they did the same. Thus the Hindu religion of later times had two sources, one being the old Aryan beliefs, the other the still more ancient faiths of the natives, the Dravidians and Kols. If we find in the later sacred books any belief not mentioned in the Rig Veda, the Aryan Bible, we may fairly conclude it was not Aryan.

6. The **Atharva Veda** contains 730 hymns with about 6000 verses. About twelve hundred of these verses are taken

from the Rig Veda. About one sixth of the work is in prose. The hymns deal with the ceremonies to be observed at birth, marriage, and death, and also with those of the crowning of kings. It tells us much of the beliefs and customs of the masses of the people, and is on that account very interesting. When it was put together the Aryans had spread all over the north of India, over Bihar and Bengal, far beyond the lands mentioned in the Yajur Veda. It contains a great many new words, taken doubtless from the natives of the country. It is full of spells or "mantras" to overcome evil spirits, to cure diseases, to kill enemies, to give health and long life, and victory and many other things. These mantras may give us either the beliefs of some of the Aryan tribes themselves in the very earliest times, before they had lifted their eyes to heaven, and worshipped the powers of the sky and become civilized, or—what is more likely—they contain the old-world beliefs of the first natives of India or of Kohistan which some of the Aryans gradually adopted. This may be why this Veda was not for a long time allowed to rank with the other Vedas. To this day some of the Brahmins of the south do not look upon it as a Veda.

7. *The Brahmanas.*—The word *brahman* (neuter) means a prayer. A *Brāhman* (masculine) is one who offers a prayer and a *Brahmana* is a book dealing with prayers. As the priestly Brahmins grew in number and power, they went on making more and more rules for the offerings and sacrifices for every possible thing a man could do. The sacrifices grew longer and longer, and some of them wanted sixteen priests, to each of whom a present had to be given. Some sacrifices went on for two days, some lasted for twelve days. One lasted for two years, and we read in the later sacred books of some which lasted a hundred years. The four Vedas were not enough for the priests. They added a great many rules and explanations to each Veda to show more fully what each priest had to do. The books they made were called Brahmanas, and were in prose. Each Veda had a Brahmana or Brahmanas to explain it. The Brahmana of the Rig Veda told the *Hotri*, a priest who recited each Vedic hymn at the *Hotra* or offering, how he was to do it; the Brahmanas of the Sāma Veda gave rules

to the *Ud-gātri* or chaunter, for the correct chaunting of the hymns in it, the Brahmanas of the Yajur Veda had rules and explanations to give to the *Adhvaryu*, or priest, who actually made the offering or sacrifice.

8. **Aranyakas**—But besides these directions to the priests, and explanations of the meaning of the words in the hymns and of the meaning of the sacrifice, these books also contained the thoughts of the most learned men of the age on life, on death, on the world and how it came into being, on man, on matter, on spirit, and on God. The sages, the deepest thinkers of the time, considered these things to be too high and holy to be talked about by common men. They worked out their thoughts and ideas in lonely retreats and cells in the forest (*Aranya*) far from crowded cities and the haunts of men, and called the books which they made *Aranya-kas* or 'forest books.'

9. **Upanishads**.—These thoughts and beliefs were carried on still further in works called the *Upanishads*, which contain the deepest thoughts and highest flights of the minds of the Aryan sages. The word *upa-ni-shad* means 'sitting-down-beside' (a teacher) and thus, the secret teaching of a sage to a chosen few of his disciples, who alone were fit to hear it, and could know and understand it. As these books come at the end of the Brahmanas, they are also called *Vedānta*, the end of the Vedas. The word means also the goal or final point to which the study of the Vedas leads at last.

Thus the Brahmanas include three distinct parts or stages. There are, first, the meanings of the words of the Vedic hymns and the rules for using them in sacrifices, secondly, the meditations or thoughts of sages on them (*Aranyakas*), and thirdly, the secret meaning of the Vedic hymns (*Upanishads*) together with the philosophy they lead to (*Vedānta*). All these parts were not made at once, but at long intervals. The faith of the *Vedānta* is not that of the first part of the Brahmanas. In the earlier part the teaching is that happiness in earth and heaven can only be obtained by sacrifices and offerings to the gods when made by priests in the proper way. But the *Vedānta* belief is that *knowledge*, and not worship, is the means of bliss, and that bliss is the becoming one with God. *Ātma* in the

Rig Veda means breath; in the Brahmanas Átma means the soul. Brahma in the Rig means a prayer. In the Upanishads Brahma means God. In the Vedanta, Brahma is the world soul, which is itself the world. Brahma is not the spirit which made the sun and the moon, the wind, and the soul of man, but is the very sun itself, the moon, the wind, the soul itself. All these have no real being, but are merely the dreams of Brahma, just as the things that man sees in a dream have no real being, but only seem to be real in the dream, and as the things in a book seem to be real and the persons seem to move or talk or act while one reads the book but fade into nothing and cease to be when the book is closed. Life itself is but a dream, and man is but God, dreaming. "*The world is IT, THAT is the real, THAT is the Soul, THAT art Thou.*" Here the words "It" and "That" are the Átma or soul of man, being the same as Brahma, the world soul, God. The words "That art Thou" (*Tat tuam asi*) are said to sum up the whole Vedanta. In another place we are told "whoever knows this, 'I am Brahma' (*aham Brahma asmi*) becomes the All." That is to say, when man feels and knows that he is God, he ceases to be man and becomes God. We are told that the ocean, as vapour, rising into the clouds, falls on the earth as rain, flows over the earth as a river, and at last goes back into the ocean, and is the ocean once more. So God appears in many forms and shapes, which all at last melt back into God; so that when the end comes, God is all in all.

10. *Sruti* and *Smriti*.—The Vedic poets boldly tell us that they themselves made their hymns and put them together with great skill "as a car is builded by a careful craftsman," or "as a garment is woven by a skilful weaver." They say that they "sing what is in their hearts" (R V x 39. 15), or "praise the Gods as well as they can" (R V vi 21 6).

The pious Hindus who came after them, however, believed that the old Vedic Rishis were 'inspired,' that God had breathed into them the breath of song, that with the inner ear they had 'heard' them from God. They called them *Sruti* (Hearing, adjective form *Sranta*), for which the English term would be revelation. Under this

head they put the Vedas, the Brahmanas, Aranyakas, and Upanishads. Their other sacred books, such as the two great Epic poems—the Rāmáyana and Mahābharata—the Law books or Dharma-sāstras, and the Stories of Old or Purānas, are called *Smṛiti* (Memory), being 'remembered' or handed down by tradition from the saints and sages and poets of olden times.

11. The Veda was truly 'knowledge' to the ancient Hindus. They held that all art and all science was based upon it. Thus grammar and its rules were made to help students to understand the Veda; the rules of poetry were taken from the study of the hymns of the Veda, and music from the strains to which they were sung; philosophy sprang from the psalms of the Veda; mathematics began with the careful rules for the measurement of the altars for the sacrifices to the gods of the Veda, and even astronomy arose from the need to fix with exactness the times and seasons for the offerings of the Veda.

The Brahmanas seem to have been put together at different times, in what we may call the old Hindu Age, of which we shall read later on, from about 1000 B.C. to 300 B.C.

CHAPTER VIII.

THE EPIC AGE.

(2) THE EPICS (*SMRITI*)

THE two great Epic poems are the Rāmáyana and the Mahābharata. The events mentioned in them seem to have taken place in the age next to that which we have called the Rig-Vedic. The Mahābharata gives us the tales and legends of the western nations—those which lived between the Jumna and the Ganges—while the Rāmáyana relates stories of the eastern nations, those which lived among the eastern tributaries of the Ganges. The language of both poems is Sanscrit, not Vedic. Although the events of which they tell us happened in the early Epic Age, before 1000 B.C., the poems themselves

were not put together till long afterwards, when manners and customs had changed very much, so that we can never be quite sure whether the customs described in the poems are really those of the earlier age or those of the later age in which they were compiled—the old Hindu Age.

2. *The Rámáyana*.—The *Rámáyana*, the older of the two epics, tells us the story of the life of Ráma. It gives us the tales and legends of the nations of the east of Hindustan, of the kingdom of Kosala now called Oudh, and the countries around it. They are all worked up by the poet into one long story, of which the hero is Ráma, the peerless Aryan knight, without stain, the soul of truth and honour. The tribe to which he belonged is said to be descended from the Sun, and is known as the Solar race of Kshatriyas. These charming tales tell us of the manners and customs of the time, and of the beliefs and laws and rules of life of the earliest Hindu nations in the age next to the Vedic, the very early Epic period. Its chief heroes, Dasaratha and Rama, were mighty chiefs of very ancient time, for they are mentioned in the Rig Veda, although they are not there said to be related in any way to one another. Poems about these famous heroes of the Aryan race were sung by bards at the courts of kings. These songs were made into one great epic poem by a Brahmin poet named Válmiki, who lived in the country of Kosala, at the city of Ayodhya, about 500 B.C. Válmiki was sure that his poem would never be forgotten.

As long as mountain ranges stand,
And rivers flow upon the earth,
So long will this *Rámáyana*
Be told upon the lips of men.

Macdonell.

We know that the *Rámáyana* is the older of the two epics because the heroes of the *Mahábhárata* are not mentioned in the *Rámáyana*, while the story of Ráma is itself given in the *Mahábhárata*. The states mentioned in the *Rámáyana* were smaller than the great nations of the *Mahábhárata*, and the customs of the people seem to be those of an earlier age.

3. The *Rámáyana*, in the shape in which we now have it, is made up of about 24,000 verses, divided into seven books.

There are three different versions of Válmiki's book, each of which differs by as much as one-third from the other two. The legends from which they are made up probably kept changing as they were sung by bards in different parts of the country. From the time when each version was written down, however, probably in the New Hindu Age, its form was fixed and it changed no more. These written versions are at least 1000 years old. We are told in the *Ramayana* itself that the poem was recited by bards and sung to the *vina* or lute by minstrels, being handed down and taught by one minstrel to another.

4. There is another version of the *Ramayana* by Tulsi Dás, the greatest Hindu poet of the Middle Ages in Hindustan. His poem in Hindi is called the *Rama-charitra*. In it the great king-god *Rama* is perfect in goodness and virtue. This work is the Bible or most sacred book of a hundred millions of people in Northern India.

5. *Story of the Ramayana*.—The main story told in the *Ramayana* is, very briefly, this: In *Ayodhya*, the chief city of *Kosala*, there reigned a mighty rajah named *Dasaratha*, whose eldest son, *Rama*, had married *Sita*, the fair daughter of *Janaka*, king of *Videha*, who reigned in *Mithila*, across the river *Gandak*, to the east of *Kosala*. According to the customs of those days, she had herself chosen *Rama* to be her husband. *Dasaratha* had three queens—*Kousalya*, *Sumitra*, and *Kaikeyi*, whose sons were *Rama*, *Lakshmana* and *Bharata*. *Kousalya* was the oldest and chief *Rani*, and her son *Rama* had the right to succeed to the throne. But the aged rajah loved a younger wife, the fair *Kaikeyi*, best, and she could make him do as she pleased. Feeling that he had grown old, *Dasaratha* one day proclaimed that he would, next day, make *Rama* his "*Yuva-rajah*," or heir-apparent. Every one in the city was filled with joy, for *Rama* was the strongest and the bravest prince in the whole country round, and he was beloved by all.

6. A maid-servant took the news to the young queen *Kaikeyi*, and put evil thoughts into her mind. She became very angry. She flung herself on the ground, threw away her jewels, and would not speak to the king when he came to see her. At length she made him promise to make her

son Bharata Yuva-rajah, and to send Rāma away into exile for fourteen years.

7. The aged king was filled with grief and passed a sleepless night, for he could not bear the thought of sending his dear son away. The people of Ayodhya would not hear of it, and were all very angry. Kousalya begged her son not to go. Rāma alone was unmoved. He said that his father's promise, given to Kaikeyi, must be kept, and that it was the first duty of a son to obey his father. He wished to go away alone, but Sita would not be left behind, for she said that it was the duty of a wife to be with her husband wherever he went, as well in exile in a forest hut as in a palace at home. Rāma's half-brother, Lakshmana, too, refused to leave him.

8. So Rāma, and Sita, and Lakshmana went far away into the wild country south of the Jumna, and then into the forest of Dandaka, south of the Vindhya mountains. A short time after they had left, the aged rajah died of grief. Kaikeyi then thought that her own son Bharata would reign as king. But he was good and true, and loved Rāma. He went after him, and tried to make him go back and be king of Ayodhya. But Rāma would not return. "My father gave his word," he said, "that I should go into exile for fourteen years, and I said that I would do so. A Kshatriya prince cannot break his word. Till the fourteen years pass, I will not go back to Ayodhya." So Bharata had to return alone. But he would not reign as king. He put Rāma's shoes on the throne, to show that he was the rightful king, and he took charge of the kingdom for him till he should return.

9. In the lonely forests Rāma stayed for many years, and fought with the wild tribes and savages, who were a terror to the pious sages and hermits who had settled there. One day while he and Lakshmana were away hunting, Ravana, the giant chief of a tribe of savages called Rākshasas, came to their forest hut and carried Sita away to his court in the island of Lanka, said to be what is now called Ceylon. He tried hard to make her marry him and be queen of Lanka, but she would not even look at him. Then he put her into a thick dark grove, well guarded.

10. Rāma and Lakshmana had made friends with a

powerful native rajah in the Western Gháts named Sugriva. He and his people were very dark and lived in the woods.¹ Sugriva sent a large army under his general Hanumán to help Ráma. With his aid he and Lakshmana went to Lanka, killed Ravana, and brought Síta safely back.

At length the fourteen years' exile came to an end. Ráma and Síta returned to Ayodhya with Lakshmana, and reigned for many years.

11. The Mahabhárata.—The Mahabhárata, as we now have it, contains about 100,000 verses of two lines each in Sanskrit, and is by far the longest Epic poem known. It is divided into 18 books or *parvas*, and each book into chapters or *adhyāyas*. Sauti was the composer or 'reciter' of the huge work as we now have it. He tells us in the book that the poem at first had only 8800 verses, and that its first author, or *Vyāsa*, was 'the great Rishi,' named Krishna Dwar-páyana, the *Vyāsa* of the Vedas, and that a number of smaller poems or episodes were afterwards added to it by a pupil of his named Veisham-páyana, making it up to 24,000 verses, and that the poem was thus begun three times. The first poem was merely the story of the great battle, and the events which led to it and followed it, and may be as old as 1000 B.C., the events having happened probably in the preceding age, from 1500 to 1000 B.C.² With the story there were afterwards bound up (probably in the New Hindu age) a very large number of old tales and legends gathered both from the traditions of the Aryans and those of the natives. They belong chiefly to the western nations of Hindustan, while the Rámáyana tells us of the eastern tribes and nations. These stories are of gods, heroes, kings, and sages. They

¹ They were called "forest dwellers." The word in Sanskrit also means *monkeys* who dwell in the forest. The birds who loved what was strange and wonderful, sang of Sugriva and Hanumán as real monkeys, and as such they are pictured in temples made in later times.

² The Jain Rámáyana calls the kingdom of Sugriva the kingdom of the monkey flag. This simple device on the national flag may have led to the forces being called the monkey army' (L. Rice, *Gazetteer of Mysore*, vol. 1 p. 277).

³ Many Hindus date the great battle of the Maha-bhárata at B.C. 3102, the beginning of the Kali yuga.

tell us how the gods and the world came into being, and what the laws, religion, and customs and duties of warriors are. They are called episodes or 'asides,' as they do not belong to the main narrative. These episodes take up four-fifths of the poems. Some of the most beautiful stories are those of Sakuntala, Savitri, Nala and Damayanti, well known to Hindu boys. They are all of priceless value and of the greatest interest, for they tell us all that we can ever know of the age which came next to the Vedic, i.e. the Epic Age. They describe what the Hindus of those days did, what they believed, how they felt, their acts, their hopes, their fears, their faith, their gods. They tell us of their customs, their laws, their dress, their food, and their castes. And by the 'Hindus' we mean not only the Aryans, but also those older and far larger tribes and races who lived in India before them, with whom they blended to form new nations called Hindu. To the pious Hindu the Mahābhārata sets forth the whole duty (*dharma*) of man, particularly those castes and sects who worship God under the names of Vishnu and Krishna. Although it does not rank as high as the Veda, being *smṛiti* (tradition) and not *śruti* (revelation), it is held to be a very holy book.

12. **Story of the Mahābhārata.**—The main story of the Mahābhārata is as follows: The Bharatas, whom we have heard of in the Vedic Age as the foes of the Tritsus, seem afterwards to have blended with them, and to have lived in the country between the Sarasvati and Jumna; and in the lands on both sides of the Jumna. They appear, as we have seen, to have been the strongest and largest Hindu nation of those days, for we find the whole of Northern India named after them, Bhārata-varsha. One of their tribes was the Kurus, who in Vedic times were called the Pārus, and dwelt on the Purushni. They gave their name to Kurukshetra, the country between the Sarasvati and Drishadvati, afterwards known as Brahmā-varta, and considered by Brahmins to be the holiest land in all Northern India. Their capital was Hastinapura, the ruins of which now lie fifty-seven miles to the north-east of Delhi. At the time when the story begins their king had just died and left two sons, Dhrita-

râshtra and Pându. Dhritarâshtra, who was the elder, had been born blind, and seems therefore to have been set aside and the kingdom given to Pându. Dhritarâshtra had a hundred sons, the chief of whom was Duryôdhana. They were called Kouravas, after Kuru, the ancestor of the tribe of Kurus. Pându had five sons, called Pândavas, the chief of whom were Yudhishtira, Bhîma, and Arjuna. When Pându died Dhritarashtra appears to have taken over the reins of government for a time. He brought up his sons and nephews together in the royal palace at Hastinapura, but fixed on Yudhishtira to succeed as king in the room of his father Pându. The Kouravas, however, did not like this. They tried to kill the five princes, who then left Hastinapura and wandered over the country trying to get some place in which they might settle.

13. Another great Hindu nation of those days was the Panch-alas or five tribes. They lived to the south of the Bharatâs, between the Ganges and Jumna, and their chief city was Kampilya. Their king at that time was Drupada. He had a fair daughter named Droupadi, and, as the custom was in those days, he fixed a day on which the princess might choose her own husband. Droupadi said she would give her hand to the prince who could hit a certain mark with an arrow from her father's heavy bow. Many princes tried but failed, among them the Kouravas. At length Arjuna, who had come to Kampilya with his four brothers in disguise, stepped forward, bent the bow, and hit the mark. Droupadi was married to him and to his four brothers at the same time. At this great assembly the Pândava princes became friends with Krishna, the king of the Yadavas, whom we found in Vedic times living far to the west on the banks of the Indus, but who had now settled with the Matsyas on both banks of the Chambal, to the south of the Panchâlas. When the Kouravas found that the Pandavas had the powerful king of the Panchâlas, who was now their father-in-law, to help them as well as Krishna and his Yâdavas, they gave up to them one-half of their kingdom. The Pândavas took the western half watered by the Jumna, and there they founded the city of Indra-prastha, where Delhi now stands.

14. But the Kouravas could not rest in peace. They invited their cousins, the Pándavas, to a great gambling match, and won from them, unfairly, everything they had—their kingdom, their wealth, and even their wife, Droupadi. In the end the Pandavas agreed to leave Hastinápura and dwell in exile for thirteen years.

15. For twelve years they dwelt in a great forest then called 'Kám-yaka, on the banks of the Saraswati. The thirteenth year they lived in disguise at the court of Viráta, king of the Matsyas. At this time the Kouravas invaded the country of the Matsyas, but they were put to flight with the help of the Pándavas, who then made themselves known, and entered into an alliance with the Matsyas. As the time fixed for their exile was over, they then went back to their country and demanded back their kingdom, but in vain.

16. There was then a deadly fight between the two families of cousins. The two armies met on the holy field of Kurukshetra. The Kurus were helped by the kings of Kosala, Videha, Anga, Banga, Kalinga on the east, and the kings of Sindhu, Gandhara, Bahlika, together with the Sakas and Yavanas, on the west. On the other side with the Pándavas came the Páñchálas, the Matsyas, a part of the Yádavas under Krishna (the rest having joined the Kouravas), and the kings of Kási, Chedi, Magadha, and others.

17. A great battle raged for eighteen days, till all the Kurus were killed, and only the Pándavas and Krishna escaped alive. Yudhishtira was then crowned king of Hastinapura. The Yádavas, who had taken different sides, fought between themselves till all of them were killed, and Krishna, their king, went sad and alone into the forest, where he was by mistake shot dead by a hunter. The Pandavas themselves, weary of life, now that so many of their friends were dead, wandered away into the forests of the Himálaya, and dying, one after another, ascended to heaven with their faithful spouse.

18. **The Bhagavat gita.**—The most famous of the episodes is the *Bhagavat-gita*, or 'Song of the Adorable One,' a beautiful poem recited by Krishna to Arjuna on the eve of the battle to persuade him to do his duty as a *Kshatriya* when

he is unwilling to fight against his own kinsfolk. Krishna tells him that it is best for man to do the duty that lies close to him, and to trust God for the rest. Krishna, in the poem, is God in the form of man, and faith in him is salvation. He says—

The world knows me not nor sees me—But I know all things
which have been and those which are and those which
will be.

Fix your mind on Me, praise Me, worship Me.

Come only to Me, and I will free you from all sin and all
sorrow.

The main teaching of the Bhagavat-gita is that *loving faith* in God or *bhakti* is the means of salvation, not merely *knowledge* or *jñāna* as taught in the Vedānta.

CHAPTER IX

THE EPIC AGE.

POLITICAL CONDITIONS.

Blending of the Aryans with the Native Races.—In the Epic Age we see the Hindu nations of the next age in the making, but not yet fully made. Caste is forming, but is not yet fully formed. The Aryans are blending with the natives. Ancient Kol and Dravidian tribes are being “Aryanized.” We find new nations with new names. In the Rig Veda we saw Aryan tribes and Dasyu or native tribes, sometimes as foes sometimes as friends, but their gods were different, their customs and manners were different, their laws and languages were different. Their very colour was different. The Aryans were white, the natives were black. In the Brahmanas and Epics most of these differences are going or have gone. The two races are mingling. Many of the gods are new, that is to say, they are not the same as those of the Rig Veda: and as the Rig Veda only names Aryan gods, it would seem that the new names and the new beliefs that we find in the Epics are not really new but those of the native races, which have left us no Veda

of their own to tell us the names of their own ancient gods and ancient beliefs, which came down from long forgotten ages.

2. In the Epics, Brahma, Vishnu, and Siva are the three great gods chiefly worshipped. We read for the first time of Kuvera, the god of wealth; of Ganesa, the god of learning, of Sri or Lakshmi, the goddess of beauty and good fortune, the wife of Vishnu; and Durga or Párvati, the dread spouse of Siva, and many more unknown in Vedic times. The Snake gods and demons, the deadly foes of India and Váruṇa and the Rig Vedic Aryans, are now worshipped. We also read of the gods taking the form of men and walking on the earth, of *avatárs* or incarnations, especially of Vishnu, to redress wrong or to do good to men. Saints go backwards and forwards between earth and heaven. Sages do penance for thousands of years, and obtain such power as make the earth tremble, and fill even the gods with terror.

3. **The chief nations of the Epic Age.**—In the Vedic Age the Aryan tribes filled the valley of the Indus, but had not got beyond it. The valley of the Ganges was to them an unknown land. Their home was the Punjab. In the Epic Age we find them in the valley of the Ganges. They did not, at this time, so far as we can tell from their books, go south of the Vindhya mountains. They did that in the next age, and it may help us, if we take the year B.C. 1000 as the boundary line which divides the Vedic from the Epic Age. The five great nations of the Epic Age were:

4. **The Kurus or Bharatas**, who lived on the upper courses of the Jumna and Ganges, with their capital at Hastinapura. They were probably a blend of the Púrus and Tritsus of Rig-Vedic times. We have read about them in the great war of the Mahabhárata. From them came a long line of kings known in later times as the Lunar race. They claimed to have the purest Aryan customs.

5. **The Panchálas**, a nation made up of five tribes, as their name (*páñch* = five) shows. They dwelt between the Ganges and Jumna, their capital was Kampilya.

6. **The Kosalas** who lived in the country now called Oudh, the name of which comes from the capital city, now

called Ayódhya. Their great national hero was Ráma. From them came a long line of kings called the Solar race.

7. The Videhas lived to the east of the Kosalas, from whom they were separated by the river Gandak, in the country now known as Bihar. In the course of years the Videha kingdom rose in power till it became the strongest and largest state in Northern India. *Janaka*, the father of Sita, king of the Videhas, is the most famous monarch of Northern India in the Brahmanas. He was as learned as he was brave, and was famous for his knowledge of the Vedas. We are told how he once taught three well-known Brahmins, who came to see him, how to perform the sacrifice to Agni correctly. *Ajata-Satru*, king of the Kásis, who was himself famous for his learning and his kindness to scholars, is said to have once exclaimed in despair, "Verily all men leave me and flock to Janaka, saying, 'Janaka is our helper.'" Janaka was a Rájanya or Kshatriya, and one of the greatest of the early Kshatriya scholars, whose daring thoughts and guesses at truth are to be found in the Upanishads. Many tales are told in the Brahmanas of how Brahmins came to Kshatriya sages to learn of them.

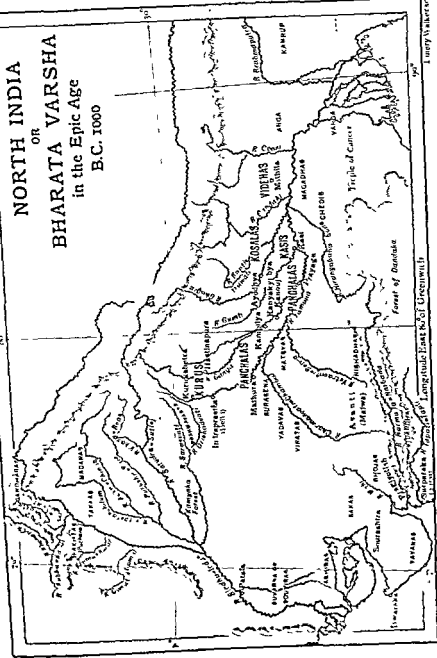
8. The Kásis were the fifth great nation of Epic times. Their chief town was Kási, now Benares, the most sacred city, to the Hindu, in Northern India. Their best known king was a famous Kshatriya named *Ajata-Satru*. At his court discussions were held on the Vedas, to which scholars came from far and wide. Once, we are told, a Brahmin named Bálaki, who was famed for his learning, came to the court and challenged the king to a discussion. The talk began, and very soon Bálaki could not reply and was silent. The king then said, "Thus far you know, O Bálaki, and no further." "Thus far only," replied Bálaki. "Your boast that you knew God was vain and empty, O Brahmin," continued the king. Then Bálaki took fuel in his hands, to show that he was a humble disciple of the king—for in those days the disciple had to collect fuel to cook the meal of their guru or teacher—and asked *Ajata-Satru* to instruct him in the knowledge of God, as contained in the Veda.

9. We must not think, however, that the whole of North India had become Aryanized in the Epic Age. The centre

of Aryan power and Aryan learning, of light and civilization, was in the land now called the United Provinces of Agra and Oudh, then known as Arya-Varta, the land of the Kurus and the Panchâlas on the west, and the country of the Kosalas, the Kâsis, and the Vidhas on the east. Beyond these there were other Aryanized tribes named in the Epics as taking part in the great war, e.g. the Yâdavas, the Matsyas, the Chedis, the Gandhâras, and others. The books also give us the names of several native tribes which had clearly not been Aryanized or only partly Aryanized. Some of them, as the Nîchyas, were far away in the western country, now called Gujarat, and were said to be Swa raj or independent, while others, as the Uttara (Northern) Kurus, and Mâdaras in Kohistan north of the Panjab, were Vi rāj (without-king), as the tribes in those countries are to this day. The Ângas and Magadhas, and the Andhras and Bangas (great Hindu nations in the next age) are referred to as *mlecchas*, i.e. non-Aryan.

10. Government in the Epic Age.—In the Vedic period we saw that the Aryans were divided into a number of clans, each settled in a patch of country, small at first, but growing larger as the clan threw off families, each of which occupied fresh land. In the Epic period these clans grew into tribes which, blending with the natives of the country, formed, after a time, nations, each of which was either a state, ruled by a council of nobles or elders, or a kingdom, governed by a king. In early times the Rajah seems to have consulted the chief men of the kingdom on important occasions. We read in the Râmâyana that Dasaratha called an assembly of Brahmins, Kshatriyas and Veisyas, and asked their opinion when he proposed to appoint Râma his Yuva rajah. Again, when Dasaratha died there was an assembly of the chief men to decide what was to be done. When the nations became larger and the kingdoms grew into empires, as one king conquered others, the power of the Rajah or Maharajah, as he was now called, grew greater and greater till he became an absolute ruler, and the people seem to have had no rights. Indeed, as the caste system spread, and caste rules grew stricter and stricter, the common people thought that government,

NORTH INDIA
or
BHARATA VARSHA
in the Epic Age
B.C. 1000



and the making of war and peace was no concern of theirs. They left such matters to the Kshatriyas and the Rajah. In the Epics the will of the king is said to be supreme, and his rights are said to be divine. In one place we are told, "God himself entered into the body of the first king, and therefore the world bows to a king as to a god." "A king is God in human form." The king was the government, and the government was the king. The duties of the king, i.e. of government, are set forth at length. The king had to protect the towns and villages from robbers; to help on agriculture, and trade and cattle-breeding; to feed the blind and the lame, to keep up the supply of water for the fields by causing tanks to be dug; to rule justly; and to forbid money-lenders from taking more than 12 per cent. per annum interest.

11. Civil Administration.—Each village (*grāma*) had a head-man over it (*grām-dāhi pati*), and every ten head-men had an officer over them, and so on over every twenty, hundred and thousand villages. Every head man reported crimes or defects in his village or circle of villages to the officer over him. The head-man of one village was allowed, as pay, the forest produce of his village, while the head over a hundred villages was paid by the whole income of one village. Over them all was a Revenue minister who saw to the collection of corn and gold. The king's revenue came from land-rent and taxes on trade. The land rent seems to have been one-sixth of the grain grown on it. The taxes on salt, mines, and ferries, and all elephants belonged to the king. The king also had a right to the forced labour of artizans and labourers.

CHAPTER X.

THE EPIC AGE.

SOCIAL CONDITIONS.

1 Social Manners and Customs.—In those days Hindus lived very simple and healthy lives, as most Hindu villagers do now. The morning bath and prayer the Aryanized

Hindu never missed. The Epics tell us of people who were free, outspoken, and truthful. Lying and flattery we do not often meet with, while truth and honesty are everywhere upheld. The custom of burning the dead was by this time followed everywhere. For conveyance the rich used elephants, camels, horses, and asses. Bullocks do not seem to have been used to draw carts, but great numbers were used for carrying grain over the country by carriers called Gomis, afterwards known as Brinjaras. Before roads were made, this was the usual way of carrying goods. Women seem to have had more freedom than in later times. Ladies called their husbands by their names when they spoke to them, and used the singular number, a custom never heard of now. Girls used to go to gardens near the city to take the air and to play. Those of the higher classes were educated. They were taught singing and dancing. Arjuna says: "I will teach singing and dancing and music to the ladies of Virata's family." Droupadi is termed a 'Pandita' or scholar.

2. Dress.—From many passages we learn that the dress of the men was a long piece of cloth for the upper part of the body, and another long piece for the lower part (*dhuti* and *chadar*), such as are used at the present time, together with a turban for the head. Jackets, trousers, and coats were unknown in those days. The Mahabharata does not mention a tailor, the cutting and sewing of cloth to make clothes probably came into use in India long afterwards. The dress of the women was also two long cloths, uncut and unsewn, the upper cloth being drawn over the head as a veil. The gown and bodice were unknown. The cloths were of cotton, but the rich wore silk, and, in cold climates, wool. Sandals made of wood and of leather were used by those who were well off, while the poorer classes went bare foot as they do to this day. In most parts of India the heat of the climate is such that the simple dress just mentioned was no doubt the best and most suitable for the people who lived in it.

3. Marriage.—The Epics tell us of many cases in which kings, e.g. Dasaratha, Bhima, Krishna, married many wives, and the same custom seems to have been followed by other classes, both in this and the next age. The three higher

castes married women of lower castes, but Sudras might marry only in their own class. Women were married when they were grown up, and often, at least among the Kshatriyas, chose their own husbands. Child marriage seems at this time to have been unknown. We find no trace of it in the Epics.

4. Food.—A great change seems to have come over the Hindu Aryans during the Epic Age. In the early part of that age, as in Vedic times, all classes ate flesh. In one of the Upanishads we are told that a Brahmin who wishes to have a son learned in all the Vedas, should eat rice cooked with ghee and flesh, either of a bull or a ram.¹ We have also lists of animals whose flesh might be eaten. Wine and spirits too were drunk. But as we learn from the Mahabharata, gradually only such animals as had been slain in sacrifices might be eaten, and at the close of the Epic period the eating of flesh ceased, especially by Brahmins, and the drinking of liquor was given up. And the slaughter of cows and bulls was at the end of this age and in the next regarded as one of the greatest sins a Hindu could commit. As we shall see, the doctrine of *Ahimsa*, or Not-hurting any living being, spread widely among all classes, particularly the pious, and was one of the chief rules in the religion of the next age. The usual food of the people was grain, chiefly rice, unknown in the Vedic Age. Other kinds of grain were wheat, barley, millets, and oil-seeds. The mango is mentioned.

5. Colour.—The Aryans were, as we have seen, a fair-skinned race. The great heroes of the Mahabharata are nearly all said to be fair 'like camphor,' or yellow 'like pure gold.' Krishna and Arjuna, however, and Vyasa, the learned author of the poem, and Droupadi, are said to be dark. As the races blended, however, the colour of the Hindus changed to shades of brown and to black. The heat of the climate for 1500 years or more and mixture with the native races made the Hindu a dark race, although the hue varied with the degree in which the blood of the Aryan had mingled with that of the Dravidian. We are told, indeed, in the Mahabharata that the colour of Vishnu

¹ Brihad aranya Upanishad. Brahmana iv., chapter 5 (quoted by Mr. C. V. Vaidya in his book on Epic India)

changed from white to yellow, from yellow to red, and from red to black as the *yugas* or ages passed.

In one of the later Upanishads we have a passage which shows how some of the Brahmins in the Mid-land had in the Epic period mingled with the Dravidian natives, and were gradually changing their colour.

“He who wishes to have a *fair* son, learned in one Veda, shall eat rice cooked in milk.

He who wishes to have a *yellow* son, learned in two Vedas, should eat rice cooked in curds.

He who wishes to have a *dark* son, learned in three Vedas, should eat rice cooked in water.”¹

This seems to show that the dark Brahmin was more learned than the fair Brahmin, for he knew three Vedas to one Veda of the former.

¹ Bṛhad-aranya Upanishad. Brahman iv., chapter 8 (quoted by Mr. C. V. Vaidya in his book on Epic India). For the whole of the chapter I am greatly indebted to the learned work of Mr. C. V. Vaidya.

PROBABLE ORDER OF EVENTS.

PRE HISTORIC, VEDIC, AND EPIC AGES.

Pre-Historic Age Before B.C. 2000	Aryans in their old homes. India inhabited by Old Native races. Kôls, Bhils, Santals. Dravids, Gonds, Kândlis 3102 Kâlyug begins (according to Hindu belief). Mongoloid tribes come into India from the North-East.
Vedic Age. B.C. 2000 to B.C. 1500	Aryans come down into India from the North-West by passes in Afghanistan Aryans in the Panjab at first fight and then mingle with the Old Native races. Second streams of Aryans come down from the North, through passes in Kashmir, and settle in Kuru Kshetra, between the Sutlej and Jumna. Battle of the Ten Tribes. Aryans break up into three classes—Brahmins, Kshatriyas, Vaisyas. The Rig Veda hymns put into present form. Vedic language spoken by Aryans.
Epic Age. B.C. 1500 to B.C. 1000	Aryans spread over the Valley of the Ganges and 'Aryavata' the country. <i>Scuti</i> works composed. Three minor Vedas—Brahmanas, Aranyakas, Upanishads. Events recorded afterwards in the Epics, happen Aryans blend with the native races to form new nations. Vedic breaks into spoken Sanskrit and the spoken Prakrits.

CHAPTER XI.

THE OLD HINDU AGE.

ABOUT B.C. 1000 TO B.C. 300.

First Hindu Nations.—In the Vedic Age we saw the Aryans in the valley of the Indus, in the Epic Age we saw them in the valley of the Ganges mingling with the old natives of the country, and forming new nations and new races. In the next age, which we may put roughly at B.C. 1000 to B.C. 300, we speak no more of *Aryan* tribes or nations, but of *Hindus*. We have come to the Hindu Age. For hundreds of years these Hindu nations had been slowly forming, and now they are fully formed and made. The name Hindu was not, however, used at this time by the people themselves, nor for long afterwards. Each nation had its own name. There was no common name for all the people. We call this the *Old Hindu Age* to mark it out from another later age which we shall call the *New Hindu*. It is sometimes called the *Brahmanic Age*, because during it the Brahmins rose to great power.

It was probably early in this age that some Aryan tribes went far to the south where their chiefs and leaders founded mighty kingdoms in the Deccan and in Southern India. The Andhras, the Pándya, the Chola, the Chera, and other kingdoms in the south probably arose in this age.

In most of the new Hindu nations that had by this time been formed, the Aryans had taken the lead. The kings and nobles were mostly of the Aryan Rajanya class, also called Kshatriyas. They probably included many kings and nobles of the old native races which had been Aryanized, and had intermarried with the Aryans of their own class in Vedic times before caste had been heard or thought of. The priests and teachers and advisers of kings were the Brahmins, who in the sacred books of the Brahmins that have come down to us, say that they, as the priests,

are the highest caste, and the Kshatriyas the second in rank. The Kshatriyas, however, would not for ages admit this, and considered themselves the equals of the Brahmins. In the Buddhist books the nobles and kings are always spoken of as of higher rank than the Brahmin priestly class.

At the general census taken in 1901, out of about 300 millions of people, about 15 millions claimed to be Brahmins, and 10 millions to be Kshatriyas or Rajputs. Taking these two together only one in twelve claimed to be of pure Aryan descent, while it is well known from the race-marks in many of them that they are really of mixed race. In the Mahabharata, Yudhishtira, the eldest of the Pandava princes, says

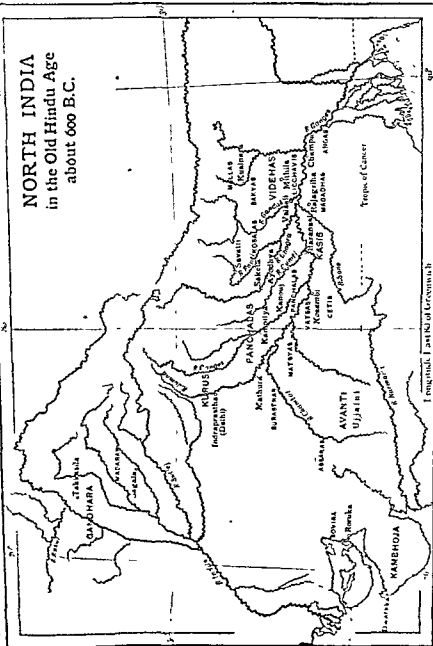
“Caste as it now is, cannot be made out because of the mingling of races. Men of all castes have wives of all castes.”

Nations and Kingdoms of the Old Hindu Age — We get our knowledge of the nations of this age chiefly from books written by Buddhist writers of the next age, who tell us a good deal about Northern India before their time. We also learn something from the Puranas. They, too, were written long afterwards, chiefly by Brahmins, who probably obtained their knowledge from tradition. All that they give us is in many cases merely the name of a state, and long lists of kings who ruled it.

There were doubtless many nations in these early times famous in their day for light and learning. There were, it may be, many whose history has not come down to us. They had their courts, their kings, their nobles, their poets and their priests. They lived and toiled and died, and their very names have long been lost. But the Hindu sacred books tell us of some of them. There appear to have been in this age, from about B.C. 1000 to B.C. 300, four powerful nations ruled by kings, about a dozen smaller nations or large tribes ruled by petty kings or chiefs, and a number of small free states or republics ruled by nobles without a king.

The map on the page opposite gives the names of the four large and of twelve smaller nations, and of the four

NORTH INDIA in the Old Hindu Age about 600 B.C.



chief tribal free states: and shows what part of North India each of them occupied, so far as we can tell.

The four large nations were:¹

1. The **Magadhas**, with their capital at Rājagriha, afterwards at Pāṭalīputra. Their country is now called Behar, and probably reached from the Ganges to the Vindhya mountains, and was bounded on the west by the river Soue.

2. The **Kósalas**, with their chief city at Sākéta, and afterwards at Savatti (in what is now Nepal). It probably reached from the Ganges on the south to the Himālayas on the north, and was bounded on the east by the river Gandak, and on the west by the river Gumti. It thus included the modern kingdom of Oudh, formerly Ayodhya, the kingdom of Rama in the Epic Age. The Kósalas were a very powerful nation, for a long time the strongest in Northern India. Their rajah was the over-lord of the Kásis to the south, and of the free state of the Sákya to the east. To the south of the Sákya lay the free states of the Vajjians, of whom the chief were the Licchavis and the Videhas. There was a great struggle between the kingdoms of Kósala and Magadha, in which the Licchavis took the side of Magadha, and helped it to triumph over Kósala, as we shall see in the history of Magadha. The names of many kings of Kósala are given. The conqueror of the Kásis was Kamsa. Another famous king was Pasenadi, of whom much is said in the Buddhist books.

3. The **Vatsas**, or **Vacchas**, or **Vamsas**, were a strong nation to the south of the Jumna, with their capital at Kosambi. Their country is now called Bundelkand. It lay to the north east of Avanti.

4. **Avanti** was a kingdom afterwards called Málwa, or Eastern Rajputana. Its capital was at Ujjaini. It is now known as Southern Gwalior, in Central India, ruled by the Maharajah Sindhia.

The twelve smaller nations, ruled by kings, were:

1. The **Angas**, who lived to the east of the Magadhas, with their capital at Champa, near the modern Bhágalpur. Their country was what is now the division of Bhágalpur in Western Bengal. They were conquered by the Magadhas.

¹ See *Buddhist India*, by Dr. Rhys Davids.

2. The Kásis were an old Bharata tribe which inhabited the country all round Benares. Their capital was Kási. They were overcome by a king of Kósala, Kamsa by name.

3. The Vajjians included eight powerful clans or free states, the chief which were the Licchavis and the Videhas. Their countries are now the districts of Darbhanga and Muzaffarpur in the Patna division of Western Bengal. The capital of the Licchavis was Vaisáli, and that of the Videhas, Mithila. The famous king Janaka ruled in Mithila (the country of Sita in Epic times). He was a great Kshatriya scholar and philosopher.

4. The Mallas were a tribe in the far north, in what is now Eastern Nepal. Their chief town was Kusinara.

5. The Cetis or Chedis were to the south of the Ganges, probably in what is now the state of Rewah in Central India.

6. The Kurus, the famous tribe of Epic times, had fallen very much in power, and were not, in this age, of much importance. Their capital was Indraprastha. They lived in the country all round Delhi, having the Panchalas to the east, and the Matsyas to the south.

7. The Panchálas, the most famous tribe of the Mahabharata, were divided into a northern and a southern kingdom. The northern Panchálas, with their capital at Kampilya (near Agra), lived in the centre of the United Provinces, from Agra northwards, and the southern Panchálas to the south, in the country watered by the lower Ganges before it is joined by the Jumna. Their capital was at Kanya-Kubja or Kanouj in the Furrakabad district of the United Provinces. Hindu princes of various lines ruled here till A.D. 1200.

8. The Matsyas, or Macchas, lived in the country between the Jumna and the Chambal, to the west of the Southern Panchálas, from whom they were divided by the river Jumna. Their country is now known as Northern Gwalior in Central India.

9. The Surasenas lay to the west of the Chambal in the country now known as Jeypur state in northern Rajputana. Their capital was Mathura on the Jumna.

10. The Assakas or Aswakas were to the north-west of Avanti, probably in what is now the state of Bikaner in the north of Rajputana.

11. Gandhāra, now Kandahār, was Eastern Afghanistan, and probably included the north-west of the Panjab. Its capital was at Takkasila or Taxila.

12. Kambhoja was what is now known as Guzarat, with its capital at Dwāraka, the city of Kṛishna.

It will perhaps make it easier to remember the position of these kingdoms if we note the order in which they lay north and south of the Ganges. To the south there were, in order from west to east, besides Gandhāra in the north-west and Kambhoja in the south-west, the Āsakas and Avanti to the east of the Aravalli hills. Along the valley of the Ganges there lay :

To the south: 1. Śurasenas; 2. Matsyas; 3. Vatsas; 4. Cetus; 5. Kasis; 6. Magadhas; 7. Angas.

To the north from west to east in the same order: 1. Kurus, 2. Panchālas, 3. Kōsalas, 4. the Licchavis, 5. the Videhas.

CHAPTER XII.

THE OLD HINDU AGE.

WRITING, LANGUAGE, SACRED BOOKS.

Writing — There is nothing now to show that the Hindu Aryans of the Vedic or the Epic Age could write. At any rate no writing has come down to us from those ages, either on stone or on earthen pots or tiles as in some other countries. The earliest writing on stone in India is on the stone pillars of Asoka (in the Buddhist Age), about 250 B.C. There is, however, a coin about 100 years earlier. That letters were known and used long before this is highly probable. There can be little doubt that the *full* alphabet of 46 letters was in use at least by 500 B.C., and it seems very likely that some sort of writing was in use as far back as 700 B.C. The first books in India were strips of the birch tree or of palm trees. Paper was not used till the Muhammadans came into India about 1200 A.D. The oldest Sanskrit writing on birch-bark that has been found in India belongs to the fifth century A.D., and the oldest palm-leaf writing to the sixth century. But even if writing

had been known, the Brahmin priests of the old Hindu Age would have been very careful not to write down even a word of the Veda¹. They wished to keep all knowledge of the sacred verses to themselves, for on that knowledge their power was based. It is indeed one of the wonders of the world that the Vedas and many other sacred books were for ages kept alive and perfect in the brains of the priests. They were learned by heart. The father taught his son, or the master taught his pupil the holy words, and so they were passed on from age to age without the loss of a word or a letter. This was done not only in the Vedic Age, but in all after ages, and is done even now. Until very lately *no* Sudra knew or dared to read the Vedas. Now, however, these precious books of the old Aryan race have been printed, and may be read in Vedic by any student, and translations have been made by learned Indian and European scholars into English and other European languages.

The Prakrits.—When the Vedic hymns were first made, the language of the hymns was no doubt that spoken by the poets who made them. But when these hymns were “arranged” in the collection now called the Rig Veda, they had become of such hoary age that the forms of the words were not such as were used by the people in their daily talk. The language of the hymns we may call Vedic. This old Vedic is called in the ancient grammars *Bhāṣha* or ‘The language.’ It changed slowly into Sanskrit, which was the language used by learned men both in talking to one another and in writing their sacred books. The spoken Vedic of the people also slowly changed, both by becoming simpler in form and by taking up a great many words used by the natives of the country, with whom the Aryans had by that time blended. The new languages formed in this way are called Prakrits. Each nation and country had its own Prakrit. One of them called Pali is used in the oldest inscriptions, those of the great emperor Asoka. Others

¹ The art of writing seems to have been brought into India by Dravidian merchants from Babylon in the eighth century B.C. “The earliest writing by hand on bark or palm leaf known in India are *Buddhist*, the earliest written records on stone and metal are *Buddhist*. The *Buddhists* were the first to make use of writing in their sacred books.”—Dr. Rhys Davids in *Buddhist India*.

were Suraseni, Magadhi, Avanti and Maharashtra. The word *Prākṛit* [*Prākṛiti* = nature] means the natural spoken language of the people, opposed to Sanskrit [*Samskrita* = put together or perfect-ed] the learned language spoken and written according to the fixed rules of grammar and perfected by scholars. Even the *Prākṛits*, in time, became old and changed into the vernacular languages now used in Hindustan, such as Hindi, Bengali, Sindhi, Panjabi, Kashmiri, Mahatti, and a great many more. The learned men among the Hindu-Aryans, in the age next the Vedic, while the Hindu nations were forming, appear to have spoken two languages, Sanskrit and one of the *Prākṛits*. In the old Hindu plays we find that kings and men of high rank and scholars talk in Sanskrit, while women and men of the lower classes talk a *Prākṛit*. We find that in the sixth century B.C. Buddha preached to the people in Pāli, a *Prākṛit*, in order that they might understand him.

The Sūtras.—There was, as we have seen, no writing in the very early times. All the learning of the ancient Hindus was handed down by word of mouth from father to son, or from the *Guru* or teacher to his *Chela* or disciple. It took many years to do it, but by saying the same words over and over again, day after day, week after week, and year after year, they were so stamped upon the brain that they stayed there for ever, and the student could not forget them even if he wished to do so. That the vast mass of knowledge which scholars and sages had collected might never be lost, it was summed up in short prose lines called *Sūtras*.¹ The word *sūtra* [from *śr* = *to sew*] means a thread. The Sanskrit *sūtras* are the briefest lines and the most closely packed with meaning that have ever been made. Not a word, not a letter, is used that is not wanted. One word runs into another, by the rules of *sandhi* or letter-joining, so that the whole line reads like one long word [e.g. *Hima + ālaya* = *Himālaya* by *sandhi*]. It is said that the maker of a *sūtra* rejoiced as much at the saving of a short vowel as at the birth of a son. There are three classes of *Sūtras*, known as *Srauta*, *Grihya* and *Dharma*. They teach Hindus their

¹The *Sūtra* period, according to Professor Macdonell, is from B.C. 500 to B.C. 200.

duties to God, to the members of their families and to the state.

The *Śrauta* sutras deal with the sacred *Śruti* or revealed books—the Vedas, Brahmanas, Aranyakas and Upanishads. They sum up the duties of priests to the Gods.

The *Grihya* sutras [*Griha* = house] gave the rules as laid down by learned Brahmin lawyers and teachers for the house life of men, women, and children, of the twice-born classes, from birth to death. They show us in full what the customs of the Brahmins were 3000 years ago, and how little they have changed to this day. They tell us of some forty different rites to be performed at different times in a man's life, when he is born, when he is named, when his head is first shaved, when he becomes a twice-born or *Dvija*, by wearing the sacred thread and repeating the most sacred of prayers, the *Gāyatri*—and so on to his death.

The *Dharma* sutras [*Dharma* = Duty or Law] treat of the customs and laws of the everyday life of Brahmins, and are the earliest works on Indian law. The chief of these was afterwards enlarged into a law-book or *Dharma śāstra*, which is said to have come down from an ancient sage named Manu, and is known as the *Code of Manu*. The *Dharma* sutras lay down very strict rules for the student or *Brahmacharya*. His life was divided into four *āśramas* or stages. If he were a Brahmin he would begin study between the ages of 8 and 16; if a Kshatriya, between 11 and 22; if a Veiśya, between 12 and 24. He then lived in the house of his teacher for 12, 24, 36, or 48 years, according as he wished to study one, two, three, or four Vedas. He had to eat very simple food, to tie his hair in a knot, to carry a staff, and to dress in a rough cloth made of flax or hemp. Every morning he went out to beg for food in the villages, and cooked it for his teacher, eating what was left. He had to fetch fuel and water, to sweep out the house, to light the fire, and to wash his teacher's feet and put him to bed, before he went to sleep himself. He began the study of the day by reciting the *Sāvitrī* or *Gāyatrī* verse from the Veda, and then learnt by heart what his teacher repeated. There was no book, no writing in those days.

When his student life was over, he made a present to

his teacher, went home, married and settled down as a householder or *Grihasta*.

The third stage for him who wished to live a perfect life was that of the *Bhikshu* or ascetic. He left house and home, shaved his head, fasted much and lived on alms which he begged, wore a single cloth or skin, slept on the bare ground, and wandered about, performing no religious rites and thinking only of the Veda and of God.

The last stage was that of the Hermit or *Sanyasi*, who had given up the world, and lived on roots and fruit in the forest.

The Vedangas.—All the works on the Veda in the Sutra style are known as the six Vedāngas [*Veda + anga*], the 'limbs,' i.e. parts, of the Veda. They include all the knowledge of the Hindu sages of that day, and deal with (1) sounds and letters (*siksha*), (2) etymology or the derivation of words from root-words (*nirukta*), (3) metre of verses (*chandas*), (4) grammar (*vyākaraṇa*), (5) practice of religion (*kalpa*), (6) astronomy (*jyotiṣa*). The rules on grammar helped a student to read and understand the Veda, those on 'practice' helped him to follow out the rules of his religion as given in the Veda, and those on astronomy helped him to fix the proper times and seasons in which those duties should be done. Thus all Hindu art, all knowledge is based on the Veda.

Yāska's Etymology is the earliest work on Sanskrit grammar, and was probably made about B.C. 500. Still more famous than Yāska was *Pāṇini*, who, about B.C. 400, compiled the most perfect grammar known to the world. It remains to this day just as he left it. It contains the full Brahmic alphabet of 46 letters, the most perfect ever made, and the foundation of the alphabets of all those written languages which have taken their letters from the Sanskrit, the Dēva nagari or Nāgari of North India, and the languages of the Deccan and South India. The Sanskrit language was fixed in its present form by the great grammar of Panini. It was in the Sutra style.

The Code of Manu is a very ancient book of laws in Sanskrit verse. It was versified from an older code in prose, known as the *Mānava Dharma Śāstra*. The dates of the two versions are uncertain. European scholars think that the earlier prose code was composed about 500 B.C.

and the poetical version, as we now have it, about 100 A.D. Others would put the present version in the New Hindu Age when the Puranas were composed. Manu was probably either the ancestor of a family or the founder of a school named after him, the Mánava. The code treats of the laws and customs and the rules of government which the Brahmins and sages of the Mánava family *thought to be best* for the Hindu nations of that time who lived in the country on both banks of the Jumna.

This code shows us how the Aryans during the Epic and old Hindu Ages slowly spread, in ever widening circles, from the banks of the Saraswati, on which the second swarm of the Aryans settled, as we have seen, in the Vedic Age. This first home of the race was long held sacred.

1. The tract of land between the two divine rivers, the Saraswati and Drishadvati, is called by the sages *Brahmavarta* (God-land), because the gods dwelt there. The customs of all classes in that country, handed down to them by their fathers from time out of mind, are worthy of all praise.

2. *Brahmārshi* ('Holy Rishi-land') is the land which includes the countries of the Kurús, the Panchálas, the Matsyas, and the Súrásénas [i.e. the land east and west of the upper Ganges]. From a Brahmin born in that country let all men learn their customs.

3. *Mudhya-desa* ('Mid-land') lies between Himdvat [the Himálaya] and Vindhya to the west of Prayága [Allahabad] and east of Vinasena.¹

4. *Arya-varta* ('Arya-land') lies between the eastern and the western oceans [the Arabian Sea and the Bay of Bengal]. In it live Aryans. The land on which the black antelope grazes [i.e. the rich plains of Hindustan] is fit for the performance of sacrifices. Let the first three classes [i.e. the Aryan classes, namely, the Brahmin, the Kshatriya, and the Vaisya] live ever in this land, but the Sudra may live wherever he pleases.

Manu, ii 17. 24

The duties of each class, as fixed by God, are set forth in the code. The duty of the Brahmin is to read and to teach the Veda (but only to the three Aryan castes), to perform sacrifices, to give alms if he be rich and to take alms if he

¹ Literally 'the Destruction,' i.e. the place where the river Saraswati disappeared or was destroyed in the sands.—*J R A.S.* 1901, p. 92.

be poor. The Kshatriya is to defend the people, to give alms, to sacrifice, to study the Veda, and to keep himself pure. The Veisya is to keep cattle, to give alms, to sacrifice, to study the Veda, to trade, to lend money, and to cultivate land. To the Sudra God has given one duty alone, and that is to humbly serve the other classes.

Manu, i. 88. 91.

The Brahmin is the chief of all created beings, he is an incarnation of God. Everything in the world belongs to Brahmins. All other classes enjoy life but by the kindness of Brahmins. There is no greater crime on earth than to kill a Brahmin. "Never shall a king slay a Brahmin, though he be convicted of all possible crimes. Let not a king make a Brahmin angry, for he could destroy him and his army by a curse. All things were made by Brahmins. A Brahmin could frame other worlds, even new gods, if he chose"

Manu, ii. viii.

The Veda and other holy books are on no account to be taught to women or to Sudras. He who teaches them to a Sudra, or shows him how to get rid of sin (except through a priest), sinks with him into hell.

The Sudra is a slave, and must always be a slave. God made him to be a slave to Brahmins. "Even if his master set him free he remains a slave, for how can a man be set free from that state in which God made him."¹

Manu, viii. 413-414.

CHAPTER XIII.

THE OLD HINDU AGE.

CASTE.

Caste, as it now is in India, is found nowhere else in the world. As we saw before, Indians themselves say that there are 2378 main castes, besides a great many sub-castes.

¹The Code of Manu gives us the rules which Manu or the Mánavas thought *ought to be* followed by all classes. It is clear from the Buddhist books, and even from the Purānas, that some of these rules were *not* followed. *E.g.* the most famous kings of Northern India, Chandragupta, and Asoka, were Sudras.

Those of one caste may not marry with those of another, nor may they live with them nor even eat with them. In the great famine of 1877-79, hundreds of thousands of poor villagers chose rather to die than to eat food cooked for them in relief camps by men of a lower caste, for this to them meant the loss of their caste, which they valued more highly than life itself. No doubt in other countries there are classes, and there is high rank and low rank. Men of the lower or poorer classes do not, as a rule, marry wives from the higher classes. But if a poor man becomes rich he may, and often does, marry the daughter of a man of the highest rank, and men of the highest rank often marry women of a much lower rank. The highest classes eat food cooked by servants belonging to the lowest classes.

How is it that there is no caste in Europe? As we shall see, the rules of caste were made in India by the Aryans. But we know that the Aryans spread over Europe and Aryanized the various countries into which they came even more completely than in India. Why did they not make caste rules in Europe? An answer to this question will throw some light on the rise of caste in India.

Let us look at a map of the world. The first home of the Aryans was probably in the wide plains of Eastern Europe and Western Asia. This country, we see, and nearly the whole of Europe lie in the north temperate zone, between about the fortieth and the twentieth degree of north latitude. India lies much nearer the Equator, about half of it being within the tropics, and is therefore a much hotter part of the world. There was much less difference in climate between the old home of the Aryans and the western part of Europe than between that home and India. Food and dress and the habits and customs of people and their colour depend very much upon the country in which they live. The Aryans who went westwards found that the old natives of Europe were in many ways like themselves, for they had been used for ages to much the same climate.

But those who went southwards into India met with the Dravidians and Kols, whose dress and habits and food and religion were not in the least like their own. Above all, the old natives of Europe were *white* like the Aryans, while

in India the natives were *black*. The Aryan did not shrink from the very touch of the native of Europe as he did from the touch of the Dasyu, he did not feel the same strong dislike for him, he did not look upon him with the same scorn and loathing that the high caste Brahmin felt for the lower castes.

When the Aryans, who came from a cold country and were white, found their way into India they did not, for some time no doubt, mix with the natives of the country, who were black. The Rig Veda tells us that they hated them and fought with them. But as years passed on, the climate itself compelled them to eat the same food that the natives did, and to dress like them. Living among them, as they did, they became used to their habits, and seeing them every day they gradually ceased to feel the same dislike for their colour. The second set of Aryan settlers, as we have seen, probably brought with them very few, if any, women, and so they were at first obliged to marry Dravidian wives.

Then, after some time had passed, the leaders of the Aryan tribes, their priests and sages, saw with alarm, in the later Vedic Age, that the purity of the blood of their race was being lost as their tribesmen, who were few in number, blended with the natives of the country. They were gifted men, these old Aryan leaders, wise and far-seeing. They feared that their race would in time lose its strength of body and mind. Those among them who were still of the pure Aryan stock, or nearly so, tried to stop all further blending and intermarriage by very strict rules. They were not strong enough to do this completely, however, in the Vedic or even in the Epic Age. They did check intermarriage partly. But they told their sons what to do, and the plans they made, the rules they laid down, were faithfully followed. And in the new Hindu Age, a thousand years later, the Brahmins of that age were able to enforce the rules of caste with the strictness with which they are followed even now. The Hindu sacred books tell us that this was the way in which castes were at first made. A full account of how castes were formed is given us in the Code of Manu, a book which was composed at least 2000 years ago. Since then many more castes have

been formed, and in many different ways. Of these we do not of course find any account in the code. But of the rise, the origin, of caste we are told very clearly.

What does Manu say? He tells us that castes were formed by intermarriages between different classes. There were at first, he says, four castes—Brahmins, Kshatriyas, Veisya, and Sudras. The first three were Aryan. The Sudras, as we have seen, were the Dasyus, or old natives of the country, chiefly Dravidian. These four he calls the pure castes. There were, he says, a great many other 'mixed castes,' of which he gives the names. The first wife of a man of the three higher pure castes ought, says Manu, to be a woman of the same caste, and the children would be of the same caste as the father. But they might marry women of the lower castes, even of the Sudra caste, besides the first wife, and the children would be of the same caste as the mother. Rules are given for the cases of the marriage of a Brahmin with a Kshatriya, Veisya, or Sudra wife: of a Kshatriya with a Veisya or Sudra, and of a Veisya with a Sudra, also for the marriages between the children of any of these couples. A Sudra, however, was on no account to marry a wife from a higher caste, he might marry a Sudra wife only. If by any chance a Sudra broke this law, the children of the marriage would be chandalas or out-castes, 'those lowest of mortals.' Rules for the division of property are also given.

If a Brahmin have wives of the four classes, his property shall be divided into ten parts. The son of the Brahmin wife shall have four parts, the son of the Kshatriya wife three parts, the son of the Veisya wife two parts, and the son of the Sudra wife one part.

Manu, ix 149-153

Race Castes —As the Brahmins made these rules to keep the highest Aryan castes pure, the other mixed castes made rules like them. Those who were half Aryan (*half breeds*), that is, had Aryan fathers and Sudra mothers kept apart from those who by further intermarriage with Sudras had become a quarter Aryan, and became a separate caste. The 'quarter Aryans' (*quadroons*) in their turn, made a caste apart from those who by still further intermarriage with Sudras had become 'one-eighth Aryans' (*octoroons*).

And there were a great many crosses between these mixed castes, which resulted in many more castes. Each caste tried to keep what Aryan blood it had, and this it could only do by marrying within its own caste, as no higher caste would marry into it. Thus we see that castes were at first made to keep the Aryan race, so far as might be, pure. This we may call the *Place-origin* of caste.

Guild-castes.—So far we see how different castes at first arose. But how it was that each caste had its own work to do and no other is not quite so clear. Probably this custom came in very slowly. The Aryan sages, who made the rules as to intermarriages, also made rules for the work which the children of the marriages were to do. Only a Brahmin might teach the Veda or sacrifice. This his sons by his Brahmin wife might do. But what were his sons by wives of the other castes to do? They would be regarded by others as being of higher caste than the pure Sudra, for they had Aryan blood in them. The same regard would be felt for the children of a Kshatriya by a Sudra mother. Manu tells us that to these mixed castes honourable work was given such as serving princes, teaching military exercises, music and astronomy, and the keeping of herds. Thus the higher castes did the higher and more honourable work, and the lower castes the lower kinds of work. But after a time when men came to be very skilful at any kind of work, they would only teach it to their own families and relations. In order to keep the knowledge they had obtained to themselves and their families, they would form a separate caste, and marry only within that caste. A caste formed in this way would be what is called a 'guild' or company of workmen, who keep their secrets to themselves, and will teach no outsiders.

Local castes—Since the time of Manu castes have been made in other ways than the two just mentioned. If a native tribe or people wished to be 'Hinduized,' i.e. to have Brahmin priests, and to be looked upon as Hindu, they could not join any of the old Hindu castes. They had to come in as new castes. The chiefs and fighting men called themselves Kshatriyas, and in later times Rajputs. This hurt nobody, for they did not try to intermarry with the old Rajput families. The other men of the tribe called

themselves a sub-caste of whatever old caste was most like them in occupation. In some cases if there were a priest in the tribe, he called himself a Brahmin, and no one minded this, so long as he kept apart from other Brahmins.

The Brahmins at first, no doubt, were all of one caste. Manu, who mentions many mixed castes, does not mention more than one caste of Brahmins. But as families of Brahmins spread abroad through India, lived in many different countries, worshipped God under different names, spoke different languages, and were probably of different degrees of purity, some having mingled with the natives more than others, they formed Brahmin sub-castes. There are, as we know, a great many Brahmin sub-castes at this day, most of whom will not eat with nor marry Brahmins of any other sub caste. There are also so-called Brahmin sub-castes which are not of Aryan descent at all, but have taken the name and called themselves Brahmins ever since their tribe became Hindu. Sub-castes formed in this way we may call *local castes*, i.e. castes formed by moving from one place to another and living there for some time. Those formed by religious worship we may term *religious castes*. Such are Veishnavas, who worship God under the name of Vishnu, Saivas, who worship God as Siva, and in modern times we have Brahmos.

Tribal Castes.—In some cases a whole tribe may belong to one caste whatever work the men may do. Castes formed in this way we may call tribal castes. For instance, there are the Jats in the Panjab who are of this class. Manu mentions as mixed castes many of the *tribes* of his day, e.g. the Nishadas, the Magadhas, and the Dravidas.

Hygienic Origin of Caste.—Another cause which no doubt led to the formation of castes was the great need for making strict rules of health. Many of the lower castes among the hill tribes and jungle tribes especially are very dirty in their habits. In a hot country diseases abound, and if people are to keep in health they must be very cleanly in their habits. They ought to bathe at least once every day, to be very careful to eat good clean food well cooked, and to drink only pure clean water. The Aryan sages of old knew how important all this was, and they made very strict rules of health. Each caste had its own rules of

what might be eaten and drunk, and to make sure that the rules were kept, the higher castes, who were the most cleanly, would not eat food which had not been cooked by one of their own caste. So well was this known that the lower castes would eat food cooked by a Brahmin, knowing that it would be clean and good, but the Brahmin would never eat what had not been cooked by a man of his own caste. This proved to be such a good rule that what was at first a mere custom grew into a part of religion, and any one who broke it was put out of his caste.

CHAPTER XIV.

THE OLD HINDU AGE.

PHILOSOPHY AND PHILOSOPHERS.

IN the Upanishads we have the beliefs of the holy sages and learned scholars of the earliest times about God, man, life, death, the soul, the world, the past, the present, and the future. These beliefs were thought out and arranged in 'Systems of Philosophy,' by the learned men of the next age. There were many of these systems, and each of them had a 'school' or sect, or set of followers of its own. Nine of them are well known. The great Hindu teachers of later times consider six of them to be 'orthodox' or true or right, *i.e.* such as might be held by Brahmins and those who followed them, and *three* to be 'heterodox,' or false, *i.e.* such as no pious man who believed Brahmin teaching could hold.

2. The six 'orthodox' systems were: The Sāṅkhya and Yōga, the Veisheshika and Nyāya, and the First and Second Vedānta.

The three 'heterodox' systems were: The Jaina, the Buddhist, and the Chārvāka. These were considered to be heterodox, because they would not allow the claim of the Brahmins to be the highest class, and did not believe in sacrifice or follow the rules of caste. The other systems did not meddle with the Brahmins in any way, nor attempt to change men's habits or ways of living. They were

merely modes of thought and were indeed held by many Brahmins.

3. The **Sāṅkhya** system was founded by **Kapila**, the first great Hindu philosopher, who probably lived about B.C. 600. His system is known as the **Sāṅkhya** [from *Sankhya* = number], because he very carefully numbered all his ideas. He turned aside from revelation to reason, that is to say, he did not believe in anything that he or any other man could not see, or feel, or prove. The outer world, he said, was not a dream but a fact, because you can see it. That every man has a soul may be proved, and therefore he believed it. But he did not believe in a God who made, and rules the world. His system is also known as the **Dvaita** [= Two-ness, or Dualism], because he said that there are really only two things, *Prakṛiti* or Nature, and *Ātman* or Soul or, as we might say, Matter and Mind. Souls, he said, are countless. These souls and this matter always have been and always will be. The soul of a man lives for a time in a body, and then goes into a higher or lower animal, or even into a plant, according to the good or the bad that he has done. When any soul becomes perfect, it goes no more into any body, but lives apart as a soul for ever. To be free from a body is bliss. To be in a body is pain.

4. The **Yōga** system was founded by *Patanjali*, who lived about 200 B.C. He differed chiefly from Kapila in his belief in God, the Supreme Soul. The soul, he said, has always been and always will be, but it can only get free from a body by thinking of God. This thinking was *yōga*, the 'yoking' of the mind to one thought. *Yōga* is also said to mean 'union with God'. He gives many rules for fixing the mind on God, and thus setting the soul free from the body.

5. The **Veīsheshika** system [*viśeṣa* - dividing] was founded by *Kaṇada* [a nickname from *Kana* = atom]. It is thought that he lived after Kapila, but when is not known. He says that the world is made up of atoms or tiny parts, which have always existed and never change, while the world itself is always changing. His teaching about the soul is the same as that of Kapila.

6. The **Nyāya** system was formed by *Gotama* (not the Buddha). He lived some time after Kanāda, we do not quite know when; it may have been in the first or second century B.C. He gives the rules of logic or reasoning very fully and clearly. The rules and words and terms of the Nyāya are to this day used in Hindu logic and philosophy. The teaching of Gotama as to God and the souls of men is the same as that of Kanāda and Kapila. He tells us that he gives us the rules of logic because men cannot be 'saved,' i.e. get free from the body, unless they are able to reason, and in this way to get at true knowledge.

7. The **Védānta**. This name is given to the next two systems, because they both go back to the teaching of the Veda.

(a) The **Pūrva Mimāṃsā**, or 'First Inquiry' into things, was a system formed by Jaimini, whose date is uncertain. He probably lived in the first or second century A.D., for in his time great numbers of Hindus had left the teaching of the Brahmins for that of Buddha. He says, that he teaches men their duties which they have forgotten. These duties were to say the prayers and sing the hymns and offer the sacrifices taught in the Veda. The Veda, he says, was not made by man, nor made at all. Every sound, every word in it, has always existed, and will exist for ever. But of God, or matter, or souls, Jaimini says nothing.

(b) The **Uttara Mimāṃsā**, or 'Second Inquiry,' is also known as the *Vedānta*. Its author was Bādarāyana. When he lived is not known. He came after Jaimini, and may be put down to the third or fourth century A.D. He goes back to the teaching of the Upanishads, and says that men should try to know God, from whom all things come and into whom all things, both matter and soul, will at last return, when God will be all in all. The soul of man is not, he said, a part of God, because God cannot be divided into parts. It is God. This Vedānta system is called the **A-dwaita**, or 'Not-twoness,' i.e. Oneness, because it teaches that matter and soul are not two but one and the same being, i.e. God. *Knowledge* (jñāna) is salvation.

Transmigration. Both the Sāṅkhya and the Vedānta systems, as well as the Buddhist and Jain, teach that souls

go through an endless chain of lives and deaths without ceasing to be. This is called 'Trans-migration' (across-going, *i.e.* from one life to another). It is very different from the beliefs in the Rig Veda, which show that the earliest Indo Aryans believed that there was but one birth into the world and but one death, after which the souls of good men lived a life of endless happiness in heaven, 'the abode of Yama and the fathers.' How far the sages of the later Vedic and old Hindu Ages thought out the doctrine of transmigration—so opposed to the old Vedic faith—themselves, or how far they got it from the old beliefs of the Dravidians and Kóls, it would be hard to say.

5. **Chárváka** was the author of the 'materialistic' school, so called because he believed only in matter. He said that the Vedas were only the fancies of men and were full of faults, and that the Brahmins had made all the rules for sacrifice and the worship of the gods in order to earn for themselves a living. He believed only in *prakṛti*, or matter, or the world that we see. He did not believe that there was any god, or even that men had souls apart from their bodies. 'The soul,' he said, 'is only the body alive. It was born with the body and dies with the body.' The only good according to the charvaka school, is pleasure. 'While a man lives, let him live happily. Let him feed on ghee, even though he run into debt, when once the body becomes ashes, how can it return again?' The Charvakas were also called *Nastikas* [Na = not + asti = is], *i.e.* Atheists, because they said 'there is no God.'

CHAPTER XV.

THE OLD HINDU AGE

BUDDHA.

B.C. 567-497.

AT the time when Bimbisāra of the Saisunāga line (of whom we shall read later on) was reigning over the kingdom of Magadha, the free



PRINCE SIDDĀRTHA

tribe or clan of the Sākya lived in a small country just on the borders of Nepal, at the foot of the Himālayas, a little to the east of the powerful kingdom of the Kósalas. Their chief city was Kapilavastu, on the river Rohini, about a hundred miles north of Benares, then called Kāsi. One of the chief men of this Sakya clan was a Kshatriya prince named Suddhódana. His wife was named Māya devi, and his only son was

Gautama, also called Siddārtha. This boy grew up to be one of the greatest teachers the world has ever seen, and the faith that he taught is even now held by 500 millions of men—a third of the human race.

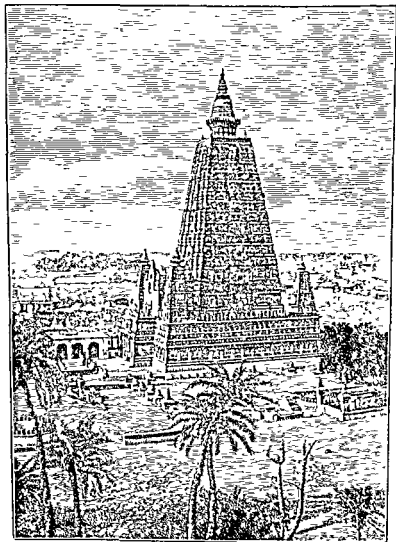
He was strong, handsome, and brave, and his father hoped that he would be a great king and a mighty warrior. He was taught all that a chief of high rank should know, and was skilled in the use of the sword, the lance, and the bow. When he was eighteen years old he was married to a fair girl named Yasódhara, and after several years of married life a son was born to him, who was named Rahula. For ten years he had all that is thought to make up the joy of life, but the young chief was not happy.

2 Gautama was gentle in speech, kind of heart, and full of mercy to all. He cared not for the pomp and glory of his father's court. He tried rather to find out from his

teachers and the sacred books how to be a good and holy man, and do good to others. When he saw pain and sickness and sorrow all round him in the world he was filled with deep sadness that such things should be. "Why," he asked, "should there be pain and death; why should there be sin and sorrow?" No one could tell him why. "Man," they said, "is born to die. You, too, must grow old, and fall ill and die." Then he was filled with "a great fear."

3. One night, a little while after this, Gautama, who was then twenty-eight years old, left his country, his father, his wife, and his child, and fled alone into the depths of the forest. He left the world to find out by himself, if he could, how to save men from pain and sin and fear of death, to find the way to the "Great peace." This, in the history of his life, is known as the "Great Renunciation," or giving up of the world. He cut off his flowing locks of hair, took off his kingly dress, and put on the yellow robe of a hermit, and thus he sought the truth. He went first to a forest near Rajgriha, the capital of Magadha, and lived with two pious Brahmin hermits as their disciple. He learnt all that these good men could teach, but the great peace he sought did not come. Then he went still deeper into the forests of Gaya, south of Patna, and for six years, with five disciples, he fasted and wasted his body. The temple of Budh-gaya now marks the spot where Buddha lived these six years. He had been taught that his own body was the worst foe that he had, and that to purify his soul he must starve and torture his body. But after six years of this, he found that he was no nearer the great peace than when he began. He nearly lost hope, for he had no one to show him the way. He had to find it out for himself. He rose up from the ground where he lay fainting from a long fast, and went to the nearest village and ate and drank, and strength and beauty soon returned to his wasted body. Then his disciples left him in scorn, for they said, "He eats and drinks like worldly men, and he who does this will never find the truth." Gautama was alone.

4. Alone he lived for forty-nine days, lost in deep thought. He sat under a fig tree, known for ages afterwards as the Bo tree (or Bo-dhi = Buddhi tree) of Buddha. At last the



TEMPLE OF BODHI GAYA.

truth came to him. "He had sought it among men and in the world, he had sought it in the lonely forests, but found it not, and lo! there it was, *in his own heart.*" Light flashed into his mind, and in a moment he knew and felt that it had come at last—the *Great Peace*. Then as he sat there, thinking, the great rules of life, one by one, slowly took form in his mind. They came to him. Each thought had a voice and spoke to him. 'Hurt nobody, hurt nothing, not even your own body. Want nothing, wish for nothing. All pain, all sin comes from want, from desire. He who wants least is most happy. He who wants nothing is quite happy, his mind is calm, like the depth of the sea. This is the true, the Middle Path.'

5. Gautama then rose up. He left the woods and went back into the world. Men called him Buddha, the Enlightened, the Wise, he who has reached Buddhî or Wisdom. He first went to Kâsi or Benares, and began to preach both to men and women. In three months he had sixty disciples, whom he sent forth to preach that which he had taught them. "Go," he said, "and save the world from sin and suffering, teach men to be pure and kind. Let not two go the same way. Shun evil, do good, hold sway over thyself, this is the true path." Then he went to Rajgriha. As he entered the city the rajah, Bimbisâra, and his people were sacrificing a hundred sheep and a hundred goats. But Buddha bade the priests stop, and spoke with such feeling of the cruelty of killing, how all creatures love life, how man, who prays for mercy to the gods, ought to show mercy to the helpless sheep, and not take away life which he cannot give, that even the priests shrunk back in horror from their task, and the king and all his people were won over to the new faith. He then went to his aged father at Kapilavastu. He had left his home as a prince, he went back as a poor beggar, with a shaven head, dressed in a yellow robe, with a begging bowl in his hand. His father, Suddhodana, his wife, Yasodhara, his young son, Rahula, and the whole Sâkya clan, all heard his teaching and joined him as disciples. For the next forty five years, until he was eighty years old, he went about preaching the new rule

the wheel at death, only to come up again with the next turn of the wheel."

9 Buddha saw that men suffer many ills for which they are not to blame—that a man may be born a leper, or be born blind, and this could not be due to any sin of his own. So he said that every ill is the fruit and the result of some sin done by a man, some time or other, if not in this life, in some former life. He taught that the state of a man in this life and the next depends upon his own acts. No sacrifice to the gods, he said, can wash away sin, no prayer of any priest, no prayer of any man can do himself or any other man any good. What a man sows that he reaps. A man cannot put his guilt on another. That would break the eternal law, which is that he who sins dies. When a man sins no more he dies no more, but lives the life that never ends. Not only must he *do* no sin, he must *think* no sin. Then only will he come to the Great Peace, the endless life. This law—*Dharma*, the rule of the universe—never changes. A man is what he makes himself. Not only *may* he make himself good or bad, he *must* make himself good or bad. He makes his own hell or his own heaven here on earth. The result of all the actions of a man he called *Karma*—"The done."

"All the sum of ended life—

Is *Karma*—all that total of a soul—

Which is the things it did—the thoughts it had—

The 'Self' it wove." *The Light of Asia*

10 The last rest of the soul of a good man—when he has done with the sins, the sorrows, the pleasures and the pains of life, when the good that he has done in all the lives that he has ever lived is more than the bad, when his soul has become pure and sinless—he called *Nirvana*, *The Great Peace*. Man is then in perfect calm for ever

"Blessed *Nirvana*—sinless, stirless rest,

That change which never changes

The Light of Asia

11. Buddha did not reject the gods of the Vedas, the thirty-three gods of the Sky, the Air, and the Earth, nor the *Devas*, the lesser gods or angels, nor any gods worshipped by people. He knew nothing about them, but

thought that they too were under *Dharma*, the eternal law. But neither prayers to them nor sacrifices could help men. When he was asked about the state of those who had reached the great peace, he said, "I do not know." And when he was asked if the world was eternal, he made no reply.

12. The chief teaching of Buddha was love to all—kindness, mercy, to all living things. To kill even an ant or a worm was a sin. To kill an animal in sacrifice or for food was a sin. There were, he said, five rules of life. They were—kill not, steal not, lie not, drink no wine, nor cause others to drink, be pure in word and thought and deed.

13. Those who wished to lead a calm and holy life, apart from the world, where they might follow goodness till it became the habit of their souls, Buddha formed into a holy order of Monks or *Bhikshus*, or *Bhikkus*, and Nuns or *Bhikshinis*. They shaved their heads, wore yellow robes, lived on alms, and spent their time in calm thought and study in a *Vihāra* or Monk-House, which was often a cave in the side of a hill. There were so many of these *Vihāras* in the country of Magadha that its very name was changed to Bihar or the Vihar country, and Bihar it remains to this day.

14. On the death of Buddha in B.C. 487,¹ five hundred of his disciples met together in a great cave near Pātaliputra, now Patna to gather up the sayings and teachings of their great master. They "chaunted" them "together" in order to fix them firmly in their minds, and made three great divisions of them, which they called *Pitakas* or baskets. The first *Pitaka* contained the words of Buddha to his disciples, the second the rules of life that he laid down for them, and the third his teaching or doctrine. This is known as the First Buddhist Council or *San-giti* (together-chaunting)

The three 'gems' or sacred things of the Buddhists were said to be Buddha, *Dharma*, *Sangha*, i.e. Buddha, the Law, and the Church.

¹Scholars are not at one as to this date. Professor Macdonell gives B.C. 480, Dr Fleet gives B.C. 482, Mr Vincent Smith (whom I follow) B.C. 487, and Dr Hoernle and Miss Duff in her *Chronology*, B.C. 477, while Dr Rhys Davids gives B.C. 412.

About 100 years after the death of Buddha, the monks of Veisali, who were of the Vaijjan tribe, made ten changes in the rules of life for monks, the chief of which was that they might take gold or silver from people, as well as food. The Bhikkus of the east of India followed them. But the monks of the west would not agree to this. A second council was therefore held at Vaisali in B.C. 387 to settle the point. Seven hundred monks attended. But they could not agree, and the council ended in the division of Buddhists into two great sects, the Northern and Southern. A third great council was held at Pataliputra by Asoka, the emperor of Magadha, about the year 244. It lasted for nine months. It was attended only by the southern sect, of whom a thousand monks met, and once more chaunted together and arranged their sacred books, which were by this time many in number. All the Buddhist sacred stories were collected and written down. The southern sect is known as the Hinayana, or Low Path. Their books are written in Magadhi and Pali, and were followed by all the Buddhists in South India, Ceylon, Burmah, and Siam. A fourth council was held by Kanishka, the Kushan emperor, in Kashmir, about the year A.D. 140. It was attended only by the northern sect, known as the Mahayana, or High Path. Their writings were at first in Sanskrit, and were followed in North India and Nepal, Tibet, and China, Mongolia, Corea, and Japan, and were translated into the languages of these countries. The Mahayana teaching was more like that of Brahmanism than the other. In it Buddha was worshipped as a god, although he had himself said that he was only a man. Buddhism spread over China and Mongolia in the fourth century A.D., over Japan in the sixth, and over Tibet in the seventh century. Buddha ghosha, a Brahman of Magadha, preached Buddhism in Burmah in 450 A.D.

CHAPTER XVI.

THE OLD HINDU AGE.

THE JAINS.

ABOUT the same time that Buddha lived, another Kshatriya prince named Vardha mana preached a religion which was very much like his, and has lasted to this day.

2 His father, Siddartha, was the chief of a Kshatriya clan known as the Nátas or Náyas. They dwelt in Vaisáli, about 27 miles north of Patna. His mother, Trisala, was a sister of Kataka, rajah of Vaisáli, the chief town of the Licchavis, and a relation of Bimbisáta, king of Magadha, and of the king of Videha.

3. Vardha-mána was born in B.C. 599. He married a lady, named Yasóda, and for several years lived at his father's court. Then, as Buddha did after him, he made up his mind to quit the world.

4 Long before this, some time in the eighth century, a sage named Parswa nátha had founded an order of monks for the Náya Kshatriyas. From him the hill Párasnáth is named. This famous hill is 4500 feet high, the highest peak in Chota Nagpur. It is covered with temples and held sacred by the Jains. At the age of thirty the prince Vardha-mána joined this order, took the vows and lived the life of a monk. But the teaching of Párswa was not strict enough for him, and after two years he left the order and wandered forth alone all over north and south Behar. He called himself a *Nir-grantha*, 'Not tied,' one who is not bound by any earthly tie, who has no earthly desire and cares not for any worldly custom. He would not even wear clothes, but went about naked. For twelve years no one would listen to his teaching. At length he became known as a Jina or holy man, and the sect he founded are called Jains. His followers called him their Maha Vira or Great Hero, and by this name he is best known. He was 42 years older than Buddha, and he preached in the same countries in which Buddha afterwards preached, in Magadha,

Videha, and Anga. He died, 72 years old, in B.C. 527, in Pawa in Patna district, a place held sacred by the Jains.

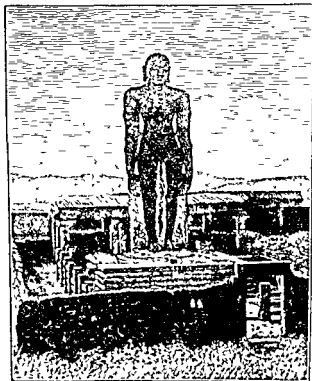
5. Maha-Vira had twelve disciples, one of whom, Gosāla, left him and made a sect of his own, which lasted for hundreds of years, but died out long ago. The other eleven remained true and helped him to the end.

6. About two hundred years after Maha-Vira, in the year B.C. 310, there was a great famine, which lasted for twelve years, in the country of Magadha, at that time the only home of the Jains. Chandragupta Maurya was then reigning. To escape from the famine, Bhadrabahu, who was the head of the Jains, took a great many of them far south, into the Kārnāta country, now Mysore and Kanara in S. India, where settlements of Jains are still found.¹ A monk named Sthūla-bhadra was made head of those who stayed behind. They held a council at Pātaliputra (Patna) about the year B.C. 300, and made what remained of their old books, called Pūrvas, into a new set of books known as Angas. At the same time the monks left off their old custom of going about unclothed, and put on white clothing. They also admitted nuns into their order. After a time, when the famine was over, some of those who had gone south returned. They did not like the changes that had been made, and would not agree to them. The differences between the two parties increased, till at last, in B.C. 22, two distinct sects were made. Those who held that the monks should not wear clothes were called *Digambaras*, 'sky-clad,' as the air was their only clothing, and the others were called *Śvētāmbaras*, or 'white clothed.'

7. **Jainism.**—The Jains have three 'gems' or 'precious rules.' They are Right seeing, Right-knowing, and Right-doing. The third gem includes the five rules of Buddha, viz., Lie not, Steal not, Desire not, Be pure, and calm in

¹ A very ancient version of the Ramayana in Old Kanarise, known as the *Jain Ramayana*, says that Chandragupta Maurya, who had, 12 years before his death, renounced the world and become a disciple of Bhadrabahu, came to Mysore with him and was with him when he died. Chandragupta is said to have died 12 years afterwards in Mysore, on a hill still called after him, Chandragiri. Close to this hill there is the temple and great image at Sravana Belgola, where the chief pontiff or *guru* of all the Jains in India lives.—*Gazetteer of Mysore*, vol. i.

thought, word and deed, and kill not any living being. The Jain monks try to keep the last rule very fully. So that they may not kill or hurt even the most tiny insect, they strain the water they drink, they sweep the ground they tread on, and even cover their mouths with a cloth



JAIN STATUE AT KARKAI

lest they should draw in any insect in breathing. Like the Buddhists the Jains care not for the Veda nor the gods of the Veda, nor for sacrifice. They too believe in *Karma* and *Nirvana*, and hold that men are born and reborn many times. Unlike the Buddhists they believe in a great World-soul or *Atman*, and hold that all things, even earth, fire, air, and water have souls. They believe in

fasting and thus wasting their bodies, which Buddha said was wrong.

8. The Jains of the present day keep up caste rules, and their Brahmins wear the sacred thread. They do not build Stupas or Dagobas, as the Buddhists do, over the relics of departed saints. They think that the world is eternal, and that time is divided into three great cycles or ages, in each of which twenty four Jinas appear. They place great statues of black and white marble of departed Jinas in their temples or in the open air, and worship and pray to them. One of these statues at Karkal in S. Canara in Southern India, known as the Goomta, is 42 feet high, carved out of the solid rock, which has been cut away all round. They are called *Tirth-ankaras* (Ford makers, because they are *fords* between the two Oceans—existence, or Samsāra—and Nirvāna, or Rest). Above all, they adore the last two Jinas, Pārswa-natha and Maha Vira. They build beautiful temples in deep forests and on wooded hills. There are so many fine temples in Palitana in Guzerat that it has been called the City of Temples. On Mount Abu there are two of the finest temples in India built of white marble, which must have been brought from a place 300 miles away.

9. The Jain faith is now followed, chiefly by the wealthy Seths, the great banking families of N. India. There are among them four orders. Of these the first two are monks and nuns. Those who, though Jains, do not live apart from the world in monasteries, form the other two, and may be called lay men and lay women. The latter make their vows and keep their rules of life, and are more closely united by their order to their religious teachers, the monks, than the lay Buddhists were. This may be one reason why the sect of the Jains still numbers half a million in India, while the Buddhist order has quite died out.

CHAPTER XVII.

THE OLD HINDU AGE.

THE PERSIANS IN INDIA.

ABOUT 500 B.C.

THE Aryans who went down into Persia, or Iran, founded great kingdoms there, and, like the Indian branch of their race, Aryanized the old native tribes of the country. In the sixth century B.C. the ruler of Persia was a mighty monarch named Dāra or Darius. He is known as Darius Hystaspes (after his father Hystaspes), to distinguish him from another Persian king of the same name of whom we shall read later on. He reigned from B.C. 521 to B.C. 485, and ruled over the whole of Western Asia, including the countries now called Persia, Afghanistan, Turkistan, and Asia Minor. Wishing to extend his power, he invaded the Panjab. His admiral, Scylax, fitted out a fleet of vessels on the Indus, sailed down the river to the sea, and thence round the coast to the Red Sea. Darius then annexed the whole of the valley of the Indus, and formed it into a "satrapy" or province of the Persian empire. It was said to be the richest and most populous of the twenty satrapies of Persia, and to have yielded in gold dust a revenue of what would now be worth £1,000,000, and was equal to one-third of the whole revenue of the empire. We must remember that in those days great tracts of land in Sindh and the Panjab, now waste deserts, were rich and populous. Canals, lately made, are turning some of these desert tracts into gardens once more. How long the Persians held the Panjab we do not know. When the Greeks came into the country two hundred years later, native Indian rajahs ruled the country.

THE GREEKS IN INDIA.

B.C. 327-325=2 YEARS.

UP to this time all we know of the history of India is taken from books composed in India itself. The first account

that we have of India from outside is by Greek writers who did not belong to the country. They tell us of the coming of the Greeks into India, under their famous king Alexander. No Indian writer however, Brahmin,



ALEXANDER THE GREAT

Buddhist or Jain, makes any mention of Alexander or his invasion.

2. One of the successors of Darius Hystaspes, named Xerxes, not content with the great Persian empire that he inherited, crossed over the straits which divide Asia from Europe in B.C. 480, and invaded Greece with a great army. In it, as Greek writers tell us, there was a division of Indian troops. But the Greeks defeated him, and drove him back again with great slaughter.

3. The Greeks were at that time the most learned, the bravest, and the best of all the Aryan races in Europe. A

long time after the defeat of Xerxes a Greek king, named Alexander, one of the greatest and bravest soldiers that have ever lived, determined to invade Persia. He had been made king at the early age of twenty, and was then thirty years old. He is known in history as Alexander the Great. Taking a small force of brave Greek soldiers, he boldly marched into the Persian kingdom. He conquered all Asia Minor and Persia, and defeated the armies of Darius (a descendant of Darius Hystaspes), the Persian monarch, in every battle that he fought. He then went on to conquer Turkistan and Afghanistan. Having done this, he came down into the Panjab by the Khyber Pass. He was the first European invader of India. After subduing the hill tribes in Kohistan and Kashmir, and taking the chief towns, Alexander crossed the Indus, on a bridge of boats, a few miles above Attock, and went on to Taxila, where he halted to rest his army.

4 Most of the tribal chiefs, including Ambhi, the king of Taxila or Taksha sila (now Rawalpindi), the greatest Indian state in the Panjab in those days, and the chief seat of learning in North-Western India, at once submitted and joined Alexander with all their forces.

5. Another very powerful rajah in the Panjab was a Pourava or Puru chief whom the Greeks called Porus. He ruled the country between the Jhilam and the Chinab, and was then at war with Taxila. Alexander summoned him to come to him and pay tribute. Porus replied that he was then on his way to meet the Greek king, but that he was not bringing tribute, but brave soldiers to fight him. He awaited the Greeks with an army of 50,000 men and 2000 elephants on the other side of the Jhilam, called by the Greeks the Hydaspes, about 100 miles from Taxila. Alexander marched up to the Jhilam. He could not cross in the face of the enemy, waiting to attack him on the other side. He encamped in full view of Porus and his men, on the western bank, and there he stayed for a few days. Then, leaving his camp standing with a part of his army to guard it, he marched up the bank of the river very quietly, in the night time, for sixteen miles, to a ford which his spies had found, and in the dark he crossed the river with a picked force of 12,000 men and 5000 cavalry, before

Porus knew anything about it. Early in the morning the news was brought to Porus by his scouts. He sent off a small force of 2000 men in advance, which was put to flight by the Greeks, and then came on with his main army. A great battle was fought. The Greek cavalry were far stronger than the Indians, and were mounted on bigger and better horses. Galloping round their army, they attacked them in rear. The Indians turned round to meet them, and, as they were turning, the Greeks charged them in front. They were broken, and fled for refuge behind the elephants, on which Porus chiefly relied. But the Greeks hurled showers of darts at them, and the huge beasts, maddened with the pain, turned round and trampled on the Indian host, and threw it into confusion. Then the Greek cavalry charged again, and the rout of Porus was complete. It is said that 12,000 foot and 3000 horsemen were killed, and 9000 captured, with the elephants, while the Greeks lost 1000 men.

6. After the battle was over, Porus, "a magnificent giant six feet and a half tall," was brought before the Greek king, who asked him how he would like to be treated. "Like a king," said Porus. Alexander was pleased with his reply. He gave him back his kingdom and added to it lands still larger, and in this way made him a grateful and faithful friend for the short time that he stayed in the country.

7. A young Indian prince named Chandragupta (afterwards the founder of the Mauryan dynasty), who had fled from his native country of Magadha to the Panjab, to save his life, went to the Greek king and begged him to go on to the Ganges and conquer Magadha. Alexander made up his mind to do so. He crossed the Chinab and then the Ravi. But when he got as far as the Sutlej, the last river of the Panjab, his troops refused to follow him any further. So far, they said, the gods had helped them, but who could tell how much longer they would be kind. Besides, it was eight years since they had left their native country and seen their wives and their children. Many of those who had set out had died, and those who were left were tired out and would go no further. With a heavy heart, their great commander gave the order to return. He appointed

Porus to be king of the country between the Jhilam and the Sutlej, and to Ámbhi, the rajah of Taxila, he gave the command of the country between the Indus and the Jhilam. These two former foes now made friends, and one married a princess from the house of the other. The Greek king then marched southwards along the banks of the Indus, fighting many battles and taking the towns as he went along, down to the mouth of the river, to a port then called Patala. From this point he sent off a fleet of vessels under his admiral, Nearchus, who sailed along the coast until he came to the Straits of Ormuz. The main army, under the king, marched by land, by the Mulla pass through Gedrosia, now called Makrán, the southern part of Baluchistán. They suffered much from thirst and heat, many of them died, and they had to burn a great deal of the rich spoil they had taken for want of carriage. The next year, in B.C. 323, Alexander himself died of fever at Babylon. Within three years of his death "his officers had been ousted, his garrisons destroyed, and all traces of his rule had disappeared."

CHAPTER XVIII.

THE OLD HINDU AGE.

MAGADHA.

MAGADHA was by far the most famous of all the ancient kingdoms in the Ganges valley. The history of Magadha is more or less the history of Northern India for nearly a thousand years. Several of its rulers were mighty emperors who reigned at Pátaliputra (now Patna) the capital of Magadha, over a great part of India. There were six dynasties or lines of kings from about B.C. 600 to about A.D. 500. These dynasties were.

During the Old Hindu Age

1 The Saisunágas, B.C. 600 to B.C. 370

2 The Nandas, B.C. 371 to B.C. 321.

During the Buddhist Age.

3. The Mauryas, B.C. 321 to B.C. 184.

4. The Sungas, B.C. 184 to B.C. 72.
5. The Kanwas, B.C. 72 to B.C. 27.
[The Andhras rule from the Deccan.]
6. The Guptas, A.D. 320 to A.D. 480.

In Magadha, Buddhism and Jainism arose. Here their great teachers, Buddha and Mahavira, lived and preached. An account of the last four dynasties belongs to the Buddhist period.

2 In the Epic Age a powerful chief named Jarásandha is said to have ruled Magadha, and to have been the Overlord of Chedi or Bundelkand, as well as of Anga and Ranga and other kingdoms, and the Puranas give us the names (and the names only), of twenty-eight kings who succeeded him. He was the chief ally of the Kurus, and Krishna, in fear of him, fled from Mathura to Dwáraka with his Yadavas. But before the great war of the Mahabhārata began he was killed by Bhīma, Arjuna, and Krishna.

I. THE SAISUNAGA KINGS (KSHATRIYAS).

PROBABLY ABOUT B.C. 600-360=240 YEARS.¹

3. The earliest line of kings about whom anything is really known is the Saisunaga, so called from the first of the line, *Sisunaga*.² This Kshatriya prince was the *raja* of a small state, now the Patna district, and his capital was Rajagriha, now Rajgir near Gaya. Nothing else is known about him or the next three kings.

1. Bimbisāra, B.C. 519, was the fifth of the line. He is said to have conquered the King of Anga (or Western Bengal), now Bhāgalpur, and was the real founder of the famous kingdom of Magadha. He strengthened his power greatly by marriage. One of his wives was the daughter of a chief of the Lichchavi clan at Vaishali, which lay to the north of Magadha. She was the mother of his son

¹The dates given in this and the following chapters are those suggested by Mr. Vincent Smith in his history.

²This word is said to come from *śes-naga*, the hooded cobra. If so, these kings seem to have been, at first, snake worshippers.

Ajāta-Satru. Another of his wives belonged to the royal house of Kōśala, which lay to the west of Magadha and was at that time the strongest state in Northern India. The two great events of the time were the preaching of *Buddha*, the founder of the Buddhist religion, and of *Mahavira*, the founder of the Jain religion, who was closely related to one of his queens, the mother of Ajāta-Satru. Bimbāsara reigned for twenty-eight years and is said in the Buddhist books to have been starved to death by his son Ajāta-Satru. Into his hands he had given all his power, when he became an old man, but the cruel son would not wait for his aged father to die a natural death.

5. Ajāta-Satru, B.C. 491. The murder of his father led to war with the aged king of Kōśala, the brother of his step-mother, who died of grief when she heard the dreadful news. War raged for a long time and Ajāta-Satru was once captured and carried away in chains to the capital of his uncle, but in the end peace was made and Ajāta-Satru married a princess of the house of Kōśala. After this he is said to have been filled with remorse for his cruelty to his father and to have paid a visit to Buddha and confessed his guilt and prayed for pardon. "Sin overcame me, oh Lord! weak and foolish and evil I am; for, to get the kingship, I killed my father, that righteous man and good king. I confess my sin, oh Lord." Buddha is said to have replied: "Truly, oh king! sin overcame you: but, as you see your sin and confess it, your confession is accepted. Sin no more." Shortly afterwards the aged Buddha died. Mahavira had died a little while before.

Ajāta-Satru cannot have been very sorry, however, for he then went on to invade his grandfather's country, the land of the Lichchavis, north of the Ganges, now known as Tirhut, in Bengal. He took Vaisālī, the capital, and annexed the state. After this conquest he died and was succeeded by his son Harshaka, about whom nothing is known, and he by his son Udaya.

6. Udaya came to the throne about B.C. 450. He is said to have founded Pātaliputra (the city of the Tumpet-flower) which, 200 years later, became the capital

of Northern India, under the Maurya line of kings of Magadha. It was built on the Ganges where the modern city of Patna now stands.

In some way, we do not know how, the kingdom of Kósala passed into the hands of the king of Magadha, either during the reign of Ajata-Satru or that of one of his successors, for it is never again mentioned as an independent state, and in the next century we find that it formed a part of the empire of Magadha.

Of the next two kings we know nothing. Maha nandin the last of the Saisunāga line is said to have married a Sudra woman named Mūra. She fell in love with a barber named Maha-padma Nanda, who managed to kill the king and marry her. He then slew all but one of the princes of the royal family, seized on the throne and gave his name to a new dynasty, called after him, the Nandas.

II THE NANDA KINGS (SUDRAS).

PROBABLY FROM ABOUT B.C. 371 to 321 = 50 YEARS.

7. The accounts of the Nanda kings in the Puranas, the Buddhist, and the Jain books are very confused. Some say there were nine Nandas. If so, they could not all have reigned. The most probable story is that there were two kings. All agree that the first Nanda was very rich and a great miser. He tried to kill a young prince of the royal house named Chandragupta, who fled for his life to the Panjab, but returned in the reign of the next king, whom he overthrew and seated himself on the throne. This we are told by the Greek historians. The second Nanda was reigning when Alexander the Great invaded India. He was overthrown by Chandragupta.

ORDER OF EVENTS.

OLD HINDU AGE.

Old Hindu Age, *Undated* B.C. 1000 to 600, *Dated* 600 to 300 :

B.C. 1000 to B.C. 600.	{	Aryans spread all over India.
		Hindu nations and Hindu castes formed.
		<i>Smṛiti</i> books Sūtras, Vedāṅgas, Code of Manu (in original form).
		Letters brought to India. Brahmi alphabet perfected by old Indian grammarians.

History with dates begins in B.C. 600.

Sixth Century B.C. (B.C. 600 to B.C. 500)	{	— Rāmāyana, in original form probably composed some time in this century.
		600. Kingdom of Magadha under Saisunāga kings. (<i>Saisunāgas</i> , B.C. 600 to 300.)
		599. Mahāvira Vardhamana, preacher of Jainism, born
		569. Buddha, founder of Buddhism, born (begins preaching in B.C. 528).
		527. Death of Vardhamana.
		519. Bimbisāra (<i>Saisunāga</i>) reigns.
Fifth Century B.C. (B.C. 500 to B.C. 400)	{	515. Persians invade India under Darius. Voyage of Scylax
		— Mahabhārata in original form probably composed some time in this century,
		— Yāska, first Sanskrit grammarian, lived some time in this century.
		491. Ajatā Sattu (<i>Saisunāga</i>) murders his father and reigns
		487. Death of Buddha
		450. Udaya (<i>Saisunāga</i>) reigns
Fourth Century B.C. (B.C. 400 to B.C. 300)	{	— Mahabhārata probably enlarged first time
		— Pāṇini, greatest of Sanskrit grammarians, probably lived in this century.
		387. Second Buddhist council at Vaisālī
		371. Nanda line of Kings of Magadha reign. (<i>Nandas</i> , 371 to 321)
		327. Invasion of India by Greeks under Alexander the Great
		321. Chandragupta Maurya kills last Nanda king and reigns (till 297) Maurya line of Magadha begins (<i>Mauryas</i> , 321 to 184.)

CHAPTER XIX.

THE BUDDHIST AGE.

ABOUT B.C. 300 TO A.D. 300

WE call this the Buddhist Age because, nearly all through it, Buddhism was the chief religion in the greater part of India. It would be hard to say, precisely, when this age begins, and equally hard to say when it ends. Buddha, the great Hindu teacher, was born in B.C. 567, and died in B.C. 487, but the faith that he taught spread at first very slowly, and so far as we can now tell it was not for at least 200 years afterwards, *i.e.* not till about B.C. 300, that it was followed by any large number of Hindus.

2. All through the Epic and Old Hindu Ages we have no record of any invasion of India. We can scarcely doubt that the same causes which brought the Aryans down from the cold highlands of the north into the sunny plains of the south, and in after ages drew tribe after tribe in the same direction, must have brought invaders into India during those ages. But of them no record now remains. From about B.C. 500, however, down to A.D. 300, all through the Buddhist Age, we know that tribes of invaders poured in, one after another. Of the Persians and Greeks we have already read. They were followed by Bactrians, Scythians, Parthians, Kushans or Turks, Gurjara, and many more.

3. We shall, in our account of this age, read of

1. The history of Magadha under the great Maurya emperors Chandragupta and Asoka, and the account of India by the Greek writer Megasthenes.
2. The further history of Magadha under the Sunga and Kānva lines of kings
3. The foreign invaders, their chief kings and the kingdoms they founded
4. The spread of Buddhism and the later form that it took.
5. The social condition of the people in the Buddhist Age.

MAGADHA (*continued*)

III THE MAURYA KINGS (SUBRAS).

B.C. 321 B.A. 137 YEARS.

1. Chandragupta *Maurya* (B.C. 321 to 297 = 24 years). Chandragupta fled, as we have seen, into the Panjab when Maha-padma Nanda sought to take his life. Here he met Alexander when he invaded the country, and tried to persuade him to go on and conquer Magadha.

2 On the death of Alexander, Chandragupta, who had in the meanwhile put himself at the head of a number of the warlike clans of the frontier, attacked the Greek garrisons, overcame them, and gradually made himself master of the whole of the Panjab.

When he found himself strong enough, he boldly marched eastward into Magadha and attacked Nanda. That ruler was hated by his subjects for his crimes, and Chandragupta, aided by the advice and influence of a crafty Brahmin named Chanakya, whom he afterwards made his prime minister, dethroned and killed him and all his family, and seized on the throne himself. He was the founder of a dynasty which ruled Magadha for 137 years. It was called the *Mauryan*, after Mura, his mother, and included two of the greatest kings who have ever ruled in any part of India—himself and his grandson Asoka.

3. Chandragupta then set to work to strengthen his army, which he increased till it numbered 600,000 infantry, with 30,000 cavalry and 9000 elephants. With this huge host he subdued, one after another, all the states of Northern India, till his empire included the whole country north of the Narbada from the Bay of Bengal to the Arabian Sea.

4 After the death of Alexander there were fierce fights for his western dominions between his chief generals. In about twelve years one of them, named Selenkos, overcame all the rest. He was styled king of Syria, but was in reality the over-lord of all Western and Central Asia. The Indus was the eastern limit of his dominions, but not satisfied with this, he crossed that river in B.C. 305 with a large army and attempted to conquer the Panjab, as

Alexander had done. Chandragupta advanced to meet him with a strong force, defeated him, and drove him back. The two monarchs then made peace, and the terms were very favourable for Chandragupta, who indeed gave up 500 elephants, but received in return the whole of the country now called Afghanistan up to the Hindu Kush. He married the daughter of Seleukos, and received as an envoy a Greek officer named *Megasthenes*, who lived at Pahlbothra, the capital city of Magadha, for many years. He wrote a very full account of the geography, products, and people of Northern India, of their customs and manners and religion, and of the government of the king. Parts of his accounts were copied by other writers, and these copies we still have, although his original work has been lost. From these writings we have a fuller description of the government of Chandragupta than of any other ancient Indian king. Six years after the conclusion of peace with Seleukos, Chandragupta died, in 297 B.C., and was succeeded by his son Bindusāra.

5 Pātaliputra, the capital of Magadha, which had been founded in the fifth century B.C. by Udaya, of the Saisunāga dynasty, was situated on the Ganges, close to the spot where the river Soné flows into it, on the site where Patna now stands. It was nine miles in length and a mile and a half in breadth. Round it there was a great wooden wall, which had sixty-four gates, and was surrounded by a broad, deep moat. The king's palace was a splendid building situated in a large park. The court was held with great magnificence. The royal family used jugs and basins of gold, some of them six feet wide, carved tables, copper vessels set with precious stones, and rich muslin robes bordered with gold. The king went abroad in a golden palankeen adorned with tassels of pearls. He amused himself by looking at combats between bulls, rams, elephants, and rhinoceroses. There were royal hunts, in which the king shot wild animals which were driven up to him. The palace of the king was guarded by armed women. We are told in an Indian play called the *Mudra Rākshasa*, which describes the court of Chandragupta, that he was often threatened by plots against his life, and never dared to sleep twice in the same room. He kept up a great

standing army; the soldiers were well paid, and given horses, arms, clothing, and stores by the king. They were armed with swords, lances, bows, and arrows. The war chariots were drawn by two or four horses; each carried two soldiers and a driver. The war elephants, of which there were 9000, carried three archers each.

6 To manage the affairs of the army there was a war office, divided into six boards or *panchayets* of five members, each of which had a department under it. One had the infantry, another the cavalry, a third the chariots, a fourth the elephants, a fifth the supply and transport of stores, and the sixth the boats and small ships which worked on the rivers.

7. When we read how carefully the army was managed, we wonder no longer at the mighty deeds of Chandragupta; how he fought and expelled the Greeks, and conquered and held in subjection the whole of Northern India. He died before he was 50 years of age, and by that time he had established his power so firmly that it passed peaceably into the hands of his son and then to his grandson.

8. Equal care was shown in the civil government. The capital city, Pataliputra, was under a municipal commission with thirty members, divided, like the army commission, into six boards or *panchayets* of five members each. They managed all the affairs of the city, and kept in order all public works. The first looked after all arts and industries, the second after visitors and foreigners. They gave them lodgings and food. When they travelled they gave them escorts. They took care of them if they fell sick, and if they died they buried them and sent their property to their relatives. The third kept a careful register of all births and deaths, and levied the poll tax or tax on each head of the population. A fourth looked after trade and commerce, and weights and measures, and levied a license tax on merchants. A fifth dealt in the same way with manufacturers, and saw that old things were not sold for new things. A sixth made rules for buying and selling, and levied a tax on all goods sold of a tenth of their value.

9. Distant provinces were governed by Viceroys, who were probably, as a rule, members of the royal family. One of them was Pushya-gupta, the king's brother-in-law.

He ruled over the western provinces, including Kathiawar in Gujarat, 1000 miles from the capital. He threw a dam across a small stream, and made a great lake, which he named Sudarshana or the Beautiful. It is close to a hill in Girnar in Kathiawar, and on a rock on this hill is a famous inscription which tells us all about it. It was written 500 years afterwards by another Indian king, Rudra-daman, one of the 'Western Satraps,' who repaired the lake.

10. Megasthenes tells us that the Hindu men whom he saw in those days were truthful and brave, and the women good and pure; that there were no slaves; that everyone trusted everyone else, that people did not put locks on their doors, as there were very few thieves, and that they scarcely ever went to law. He says that there were at that time 118 kingdoms in India. There were white Indians, who must have been the high caste Aryans—the Brahmins and Kshatriyas—and dark Indians, who were no doubt the Sudras and lower castes. Each village was complete in itself, as it had men of every caste and every trade and profession in it. The people lived in peace and comfort under their native chiefs.

11. The chief revenue of the king came from the land-rent, which is stated by the Greek historian to have been a fourth of the value of the produce, or grain grown on land. Great care was taken by the government to provide irrigation for the fields, so that every cultivator should receive his proper share of water. There was an Irrigation Department which measured the land, repaired the canals, and gave out the water. There was also a department which looked after forests, and another called the Road Department, which kept the roads in order and set up mile-stones at every half kós or distance of 2000 yards. There was a grand trunk road called the royal road between the N.-W. frontier and the capital, over 1000 miles in length.

12. All this shews us how civilized Northern India was in the reign of Chandragupta, over 2000 years ago. The laws of war in those days were just as humane as those which now prevail among the most civilized of modern nations, and very different from the cruel customs which we read of in after times. "*Among Indians,*" says Megasthenes,

standing army; the soldiers were well paid, and given horses, arms, clothing, and stores by the king. They were armed with swords, lances, bows, and arrows. The war chariots were drawn by two or four horses; each carried two soldiers and a driver. The war elephants, of which there were 9000, carried three archers each.

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thenes, "husbandmen are regarded as a class that is sacred, even the tillers of the soil, even when battle is raging, were they by, are in no danger, for although the combatants of either side kill each other they do not hurt the cultivators. And they do not ravage an enemy's land with fire, nor cut down the trees."

Bindusára, the son of Chandragupta, succeeded his father in B.C. 297, and reigned for 25 years, till B.C. 272. He too had a Greek envoy at his court, named Deimakos, who took the place of Megasthenes, and, like him, wrote an account of what he saw; but nearly the whole of his account has been lost. He was sent to the court of Bindusára by Antiochus, who succeeded Seleukos as king of Syria. It is said that Bindusára begged Antiochus to send him some figs, raisins, and wine, and added that he would like him also to buy him a learned professor. The Greek king sent the figs and the wine, but said that he was sorry that among the Greeks it was not lawful to sell professors. Another Greek king of Egypt, named Ptolemy, also sent an envoy named Dionysius to the court of Bindusára. He too wrote an account which has been lost, but it was read by the Roman historian Pliny, whose history we have.

CHAPTER XX.

MAGADHA (*continued*).

ASOKA (MAURYA).

B.C. 272-232

ASOKA was one of those kings who, in the history of the world, may well be called "the Great." He reigned over a vast empire for forty years, and for the greater part of this time his rule was such that he may well be styled, as well, Asoka "the Good." No king of whom we know did more for the good of his people. Few, if any, ever did so much. He gave himself altogether to the work of doing good and teaching others to do good.

2. During the lifetime of his father he had been Viceroy of two great provinces one after the other. He first ruled the north-western province—which probably included Afghanistan, Kashmir, and the Panjab. The capital of this province was Taxila, near the modern town of Rawalpindi. It was at that time one of the most splendid cities in India, and famous for its great University, to which students came from far and wide. Its ancient name was Takka-Sila where the tribe of the Takkas lived in Epic times. He was then Viceroy of Western India—or what is now known as Sindh, Rajputana, and Gujarat—with its capital at Ujjain, one of the seven sacred cities of India, and famous as the seat of the study of astronomy. Asoka inherited a kingdom which included the whole of Northern and Central India, excepting Kalunga, which he afterwards subdued himself, and this empire had been firmly established by fifty years of settled government by two powerful rulers, his father and grandfather.

3. We know but little of the first twenty years of his reign. He was not formally crowned till 269 B.C., till four years after he became Emperor. Why this was we do not know. In the thirteenth year he made war for the first and only time in his life. He invaded, and conquered the kingdom of Kalunga, the country now called

in the fort at Allahabad. It is thirty-three feet high and three feet wide at the base. The inscription of Asoka was put upon it in B.C. 250. It is the oldest inscription on stone yet found in India. About two years later he became a monk, put on the yellow robes, and although he did not cease to be king, he probably left the chief work to his ministers and son during the remaining ten years of his life. It was probably at this period that he caused the third great Buddhist council to be held, about B.C. 244.

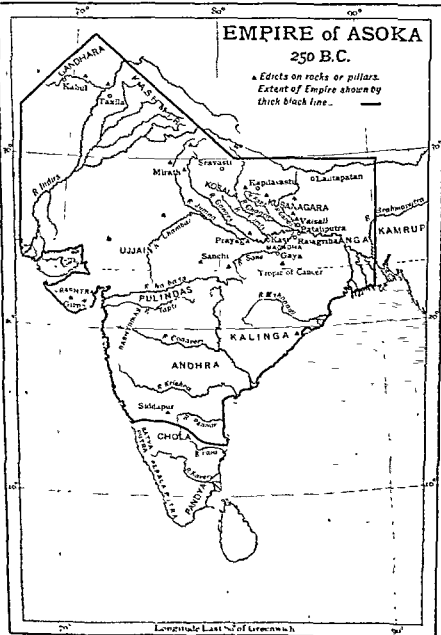
8. The empire of Asoka was enormous, and was probably larger than that of any king who ever reigned in India, not even excepting the great Akbar of later times. On the north-west it reached right up to the Hindu Kush mountains, and included the countries now known as Afghanistan, Baluchistan, and Sindh. In the north it included Kashmir and Nepal. Srinagar, the capital of Kashmir, was founded by Asoka. In Nepal he built a city called Lalitapattan, which was for a long time the capital of the country, and was about two miles from Kátmandu, the present capital. One of his daughters, Chárumati, became a Bhikshini or Buddhist nun, and lived in Nepal. Eastwards the empire included Bengal, then called Vanga, of which the chief port at that time was Tāmra-lipti, now Tamruk. Kalinga, now Orissa, he conquered early in his reign. Asoka was the over-lord of the Ándhra kingdom—the Telugu country between the Godaveri and Krishna—where native Rajahs ruled under his protection. On the south the Palar river, which was the northern boundary of the Tamil speaking people, seems to have been the boundary of the empire. According to the rock edicts, there were four independent states in the south of India at that time, viz., the Pandyan and the Chola on the east of the Western Ghats, and on the western coast Keralaputra or Malabar and Satyaputra, or the Tulu country of Canan.

9. The central parts of the kingdom seem to have been ruled by the Emperor himself, and the outlying provinces by Viceroys, most of whom were members of the royal family. We hear of four of these: the north-western province of Taxila, the eastern or Kalinga, the western or Gujarat, Malwa, and Káthiáwár, and the southern or the Deccan.

EMPIRE of ASOKA

250 B.C.

▲ Edicts on rocks or pillars.
Extent of Empire shown by
thick black line. —



10. Nearly all the great buildings raised by Asoka—which were standing (as we are told by the first Chinese pilgrim, Fa Hian), 400 years afterwards, and were so grand that they were thought to be the work of spirits—have long since disappeared. The great stupas at Sanchi, and the rails of the pagoda at Buddh-gaya, were, so far as we know, his work. And the pillars on which he inscribed his edicts still remain. Some of them are 50 feet high, and weigh over 50 tons. They are to be found all over the empire. It is from Asoka's inscriptions, some on rocks, some on stone pillars, and some on caves, that we learn the history of his reign. Some of the chief places where these rock and pillar edicts have been found are marked in the map on the previous page. They show the wide extent of his empire. The inscriptions were written in various forms of Prakrit or the vernaculars of the country, so that they might be read by the people.

11. *Dharma* or righteousness. What were the "Laws of Piety" which Asoka proclaimed to his people in his inscriptions? Put into the fewest words they were these:

- (1) Do not kill any living thing.
- (2) Honour your father and mother, honour your teacher, honour the aged.
- (3) Speak the truth.
- (4) Do not speak evil of others, nor of the faith and belief of others; use no bad language at all.
- (5) Be pure and holy in heart and in life.
- (6) Be kind and charitable to servants and slaves.

12. The chief rule was not to kill or to hurt any living being, even the meanest insect. Asoka showed his belief in his own teaching, and acted up to it. At the beginning of his reign thousands of animals were killed for food at a banquet of the royal household; this number was made less and less till only three were killed, two peacocks and a deer; and at last even this was stopped, and no animal food of any kind was eaten. He gave up the royal hunt, which was one of the chief amusements of his father and grandfather. In his code of laws certain animals might not be killed at all. Those castes which lived on flesh were allowed to kill some animals only, and even these might not be killed on fifty-six fixed days in the year.

13. The instruction of the people in right conduct and their duties to others was a part of the work of all officers of state. They had to make tours for this purpose, and certain days were set apart for it. There were besides certain officers or censors who had to do nothing else. Asoka informs us that officers of this sort "had never been appointed in all the long ages of the past."

14. Special arrangements were made for the comfort of travellers. "On the roads," says Asoka in his rock-edicts, "I have had banyan trees planted to give shade to man and beast. I have also had groves of mango trees planted, and at every half kós (that is, at every two miles) I have had wells dug, rest houses have been built, and places to give water to man and beast." Hospitals were built for all animals as well as for men, not in the empire only, but in independent states, as well.

15. Believing as he did in the truth of his religion, and wishing to share its blessings with others, Asoka sent out many missionaries to foreign nations to preach it. They were sent to the independent kingdoms in Southern India, to Ceylon, to Syria, Egypt, and Turkey, and to the protected states—the Andhras, and the tribes in Afghanistan and Tibet. As his missionary to Ceylon, Asoka chose his own brother Mahendra, who was a monk. With him went his sister Sangha-mitra, a nun. He was warmly welcomed by Tissa, the king of the country, and Buddhism then became, and still continues to be, the chief religion of the island. Here Mahendra spent the rest of his life, and is still revered as a saint.

16. Asoka worked very hard. "I am never," he said, "satisfied that I have done enough." His inscriptions were probably written by himself, for no officer would have dared to speak so plainly as he does of himself. Taken all in all, he was one of the very best kings, if not the best, who has ever reigned in India.

17. The Maurya dynasty after Asoka.—Nothing is known of the kings of this dynasty, after Asoka, but their names. There were five of them and their reigns were very short. The great empire of Asoka seems to have broken up soon after his death, and to have included only Magadha; the other provinces, one after another,

became independent, each under its own rajah. The last king of the Maurya line was killed by his chief general named Pushya mitra, who founded a new line of kings known as the Sungas.

We find many lines of petty kings, however, called Mauryas in parts of Northern India and in the Deccan for the next five or six hundred years, right down to the New Hindu Age, when they disappear and all ruling kings are styled Rajputs.

CHAPTER XXI.

MAGADHA (*continued*).

IV. THE SUNGA KINGS.

B.C. 181 TO B.C. 72=112 YEARS.

THE Sunga kings, of whom the first was Pushya-mitra, reigned in the ancient kingdom of Magadha for 112 years. Under them it included the country now called the United Provinces of Agra and Oudh, together with Bihar and Tirhut. The capital city was Pataliputra.

Pushya mitra, as we have seen, slew his master, who seems to have been a weak prince, unfit to rule. The chief event of his reign was an invasion of the Greeks. After the death of Chandragupta, the Bactrian Greeks not only retook Afghanistan, which Selenkos had ceded to him, but conquered the Panjab, Sindh, and the peninsula of Káthi-áwar or Souráshtra as well. The Greek king of Kabul and the Panjab, named Menander, tried to do what Alexander had failed in doing. About the year B.C. 150 he invaded Magadha with a large army. After much fighting he was, however, driven back to the Punjab. Many of his coins have been found in North-Western India, and we have an account of his invasion of Magadha in Greek writers. It is also mentioned by the great Hindu writer, Patanjali, the founder of the Yóga system of philosophy, who lived at this time. Shortly after the repulse of the Greeks Magadha was invaded by Kharevéla, the Jain king of Kalinga or Orissa, who had become in-

dependent on the death of Asoka. He too was driven back to his own country. The southern half of the kingdom of Magadha, which then extended as far south as the Vindhya mountains, was under the rule of Agni-mitra, the eldest son of the king, as viceroy. He was attacked by the Rajah of Vidarbha or Berar on the south, but defeated him with great loss. Pushya-mitra was so pleased with himself at these three victories over the Greeks and the rajahs of Kalinga and Berar that he celebrated the ancient Raja-suya or Ashwa-medha, the Horse-sacrifice of Epic times, by which he meant to proclaim that he was the greatest king in Northern India. According to this custom a horse was turned loose to wander wherever it chose for a full year. The king followed it with an army, and if the horse went into the country of another rajah, that rajah had to fight or submit. If the king succeeded in conquering all the rajahs of the countries into which the horse went, he returned in triumph to his own kingdom, with the other rajahs in his train, and there was a great festival, at which the horse was sacrificed. The fact that this was done by Pushya-mitra shows that even at that early time, Buddhism, which forbade all sacrifices, was beginning to lose its hold on the people of Magadha. Pushya mitra died soon afterwards, about B.C. 148, after a reign of 36 years. After him came nine kings about whom nothing is known but their names. They seem to have had little real power, and to have been in the hands of their Brahmin ministers. A play about Agni-mitra was written, hundreds of years afterwards, by the great poet Kālidasa. The tenth and last of the Sunga kings was given to low vice. He was killed by a slave girl, prompted by his Brahmin minister, Vāsu-dēva, who founded a new line of rulers called the Kānwas.

MAGADHA (*continued*).

V. THE KANWA KINGS (BRAHMINS)

B.C. 72 to B.C. 27 = 45 YEARS.

VĀSU-DEVĀ, the Brahmin, was the first of four Kānwa kings who ruled Magadha for 15 years. Nothing whatever

is known about any of them. That the times were troubled we may guess from the shortness of their reigns. The capital of Magadha under them was still at Pataliputra. The last of the line was slain by a rajah of the Andhra line, also called the Satavāhana, which by this time had become very powerful and ruled the Deccan from the eastern to the western sea coast.

VI THE ANDHRA KINGS.

An account of the Andhras will be given in the history of the Deccan. One of these kings is said to have made war on Magadha and to have slain the last of the Sunga kings in B.C. 27. According to some accounts one branch of the Andhra family reigned over Magadha for the next 300 years, while the elder branch continued to reign in the old Andhra kingdom in the Deccan. Nothing is known about the kings who reigned in Magadha.

CHAPTER XXII.

THE BUDDHIST AGE.

FOREIGN INVADERS AND THEIR KINGDOMS.

INDO GREEK AND INDO PARTHIAN KINGS.

ON the death of Alexander his Asiatic provinces passed into the hands of his generals. One of these provinces was Bactria, in the valley of the Oxus or Amu-Darya river in Turkistan—a very rich country in those days—with its capital at Balkh, which was one of the most famous cities of the East. The province was said at that time to have a thousand towns and to be a highly civilized country. Another province was Parthia, which was the north part of Persia south of the Caspian sea. It was inhabited by a race of hardy horsemen, who were famous bowmen. They never took to Greek civilization. Each of these provinces, which were both at first under Seleukos, the same king who concluded a treaty with Chandragupta, shook off the control of the successors of Seleukos at the same time—about B.C. 250—and became independent kingdoms.

I. INDO GREEK KINGS.

B.C. 100 TO A.D. 50.¹

GREEK kings ruled in Bactria from about 250 B.C. to about 130 B.C., or for about 120 years. This was after the death of Asoka, during the reigns of his successors and the Sunga and Kanva dynasties in Magadha. Some of these Bactrian kings ruled also in Afghanistan and the Panjab, which seem to have been divided into a number of petty states at that time, each little state being ruled by a prince of the Greek race. To this day their coins are often dug up in these countries. There are nearly forty names of different Greek kings to be found on these coins. *Demetrius* was one of the most famous of the Bactrian Greek kings. He ruled over Kabul, the Panjab and Sindh about 190 B.C., and styled himself the King of Kings. He was succeeded by *Eukratides* who rebelled against him and made himself the ruler of Bactria. Still better known than either of these kings is *Menander* (150 B.C.), whose invasion of India, as we have seen, was repelled by Pushya-mitra of the Sunga dynasty. He reigned at Kabul, was celebrated as a just ruler, and is said to have been converted to Buddhism. He is called *Melinda* in the Buddhist book known as the "Questions of Melinda." He and his army are called *Yavanas* by Indian writers. The Greek kings were swept out of Bactria about the year B.C. 130 by a flood of fierce tribes called the Sakas or Scythians. But for about 200 years longer, to about 50 A.D., the country now called Kohistan, to the north-west of the Panjab, and Panjab itself seem to have been ruled by Indo-Greek kings, for their coins, are often found in this part of the country. Whether they were independent or had some Parthian king as overlord is not clear. The last of them seems to have been *Hermaios*, who was conquered by the Kushan chief Kadphises I., about 50 A.D. This chief at first struck coins having on them both his own name and that of *Hermaios*.

Thus the Panjab was more or less under Greek rule for about 250 years, from the time of *Demetrius* to that of *Hermaios*, i.e. from about B.C. 190 to about A.D. 50.

All traces, except coins and inscriptions, of the Greeks who lived in the Panjab and Afghanistan and ruled these countries about two thousand years ago, have now completely vanished. They mingled with the people, took their language and customs and religion, and became Hindus, adding pure Aryan blood to the inhabitants, who, are more Aryan in physical appearance than the people of any other part of India.

II. INDO PARTHIAN KINGS.

B.C. 136 TO A.D. 100

PARTHIA, the other province once governed by Seleukos, which became independent about B.C. 250, together with Bactria, was ruled by its own native kings for nearly 500 years, from B.C. 250 to A.D. 226. This line of kings is known as the Arsakidan line, from Arsakes the first of them. They reigned in Persia, which then included Parthia.

The Parthian kings, whom we may call Indo-Parthian, seem, about B.C. 136, to have taken the place of the Bactrian kings as rulers of Afghanistan and the Panjab, with their capital at Taxila. It is so stated in Greek histories, and their coins are found, with dates on them, from about this time. The best known of them is a king named *Gondophar*, who reigned for thirty years in the Kabul valley and the Panjab, and is called on his coins a maharajah. At length, about the year 100 A.D., the last of the Indo-Parthians was also swept away by another tribe of the ever-advancing Sythians (*Fuch Chi* or *Kushan*).

Some scholars think that one powerful tribe of the Parthians went far to the south, into the Deccan, and ruled there for centuries. This tribe was known as the Pahlavas or Pallavas. An account of them will be given in the story of the Deccan.

III. SAKAS OR INDO SCYTHIANS.

ABOUT 100 B.C. TO ABOUT 400 A.D. = 500 YEARS.

TRIBES of wandering shepherds, called Se or Sek by Chinese writers and Sakas or Scythians by the Greeks,

had for ages dwelt in the plains of the river Syr Daria or the Jaxartes in the north of Turkistan. They were, about the year B.C. 160, driven out of their ancient pasture lands by a vast horde of Turki nomads, called Yueh-chi, who came from the country to the east of them, in Central Asia. The Sakas, with their flocks and their herds, went southwards and westwards and overflowed all Bactria, the country between the Oxus and the Hindu Kush, in the south of Turkistan, sweeping away the Bactrian Greeks in about thirty years. Then, being pushed on by the Yueh-chi behind them, they poured down, like the Aryans of old, into Afghanistan and Northern India. One band gave the name Saka-stan or Sistay to the south of Afghanistan, where they settled. Another moved down through the passes to the north of the Hala mountains—the Mulla and the Bolan—or by the coast route by way of Makran into Sindh, and thence into Sourashtra or Kathiawar and Gujarat, where a line of Saka kings reigned till it was overthrown by Chandragupta Vikramaditya. A third went down through the passes in the Suleiman mountains—the Khyber, the Kurram, and the Tochi—or by the Kabul valley into the Panjab and settled there, with their capital at Taxila (Rawalpindi). A fourth band pressed on to the banks of the Jumna, where Saka kings, as is shown by their coins, ruled for a hundred years in Mathura (Muttra).

2. **The Northern Satraps**—The word Satrap is a Greek form of the Persian Kshatrapa, which means properly the viceroy or ruler of a province or Satrapy. All the Saka chiefs called themselves Satraps, and it is probable that some of those who ruled in the north, in the Panjab, at first owned the Indo-Parthian kings of that day to be their over-lords, but afterwards became independent. These kings are known as the *Northern Satraps*. They ruled Northern India for the whole of the first century. There were two lines of kings. One ruled at Taxila and the other at Mathura. They seem to have been Buddhists. Many of their coins have been found, some with Greek letters on them. All these Northern Satraps were, in the second century, overcome by the Kushan king, Kadphises II.

3. **The Western Satraps.**—The Sakas who went down into Gujarat settled in large numbers in the Konkan or Western Mahratta country. Their princes are known as the *Western Satraps*. They ruled the countries now called Málwa, Sindh, Kach, Káthiáwár, Gujarat and the Konkan for quite four hundred years, and did much to help the Brahmins and their teaching of the New Hinduism.

The Western Satraps and the Andhras divided the rule of Central India between them for the first three centuries A.D. The two kingdoms were sometimes at peace, but more often made war, and their royal families were connected by marriage. The Scythians settled in Western India in such numbers and mixed so thoroughly with the people, that they left their race-marks very clearly upon them. They were completely Hinduized. That the later Satraps were Hindu is shewn by their very names. They were called *Rudra*, which is one of the names of Siva.

1. The line of Saka kings known as the Western Satraps had been founded early in the first century by a chief named Bhumaka. The second of the line was Naha-pána, who was defeated and killed by the Ándhra rajah Vili-váya. His son, Cháshtana, the third Western Satrap, ruled in Málwa as the viceroy of the Ándhra king. But the fourth and most powerful of the line, Rudradáman, who had given his daughter in marriage to Pulumáyí, the Ándhra king, made war upon him and defeated him, about A.D. 145. He took from him the western half of his dominions including the whole of the peninsula of Káthiáwár or Gujarat, together with Cutch, Sindh, and the Konkan. His capital was at Ujjain in Malwa, one of the richest, oldest, and most famous cities in North-Western India. Here the Western Satraps reigned quite 250 years till they were conquered by the Guptas.

5. We have an inscription of the mighty Satrap Rudradaman, cut, about the year A.D. 150, on a famous rock at Girnar or Juna-garh, in Káthiáwár. On this rock, 400 years before, Asoka had written one of his edicts. Pushyagupta, the brother-in-law of Chandragupta I. and Viceroy of Western India, had about 300 B.C. formed a lake, called Sudarshana, or the Beautiful, by throwing a dam across a stream. The work was finished

in the reign of Asoka. The lake lasted for 450 years, but in A.D. 150 a great storm broke the embankment. It was then rebuilt by Rudra-dāman "three times stronger than before," and he wrote an account of the work, in which he tells us what he did and what had been done before by Chandragupta and Asoka. This inscription is the only one that has yet been found containing the names of Chandragupta and Asoka. It is in Sanskrit, not in the vernacular Pāli, shewing how Rudra-dāman favoured the Brahmins and their learned language. The embankment seems afterwards to have been broken again, and the lake no longer exists.

The Western Kshatrapas were at last conquered by Chandragupta Vikramāditya about 400 A.D., and their kingdom became a part of the Gupta empire.

IV. THE KUSHĀN KINGS (TURKS).

A.D. 45 TO 225=270 YEARS.

A GREAT tribe of Turushka or Turki shepherds called Yueh-chi by the Chinese, and described as being big fair men, with bearded ruddy faces, blue eyes, and high noses, and who were very different from the yellow-skinned, flat-nosed Mongolians, were, about the year B.C. 165, driven out of the lands which they held in the north-west of China. Taking their flocks with them, they went westwards in search of new pasture land. They seem to have been a huge host, including hundreds of thousands of men, women, and children. Going along the north of the desert of Gobi, they came at length to the banks of the Syr-darya or Jaxartes, and here they made up their minds to stay. They were stronger and more in number than the Saka tribes, who had lived there for ages before them, and drove them away to the south. As we have seen, the Sakas went southwards into India.

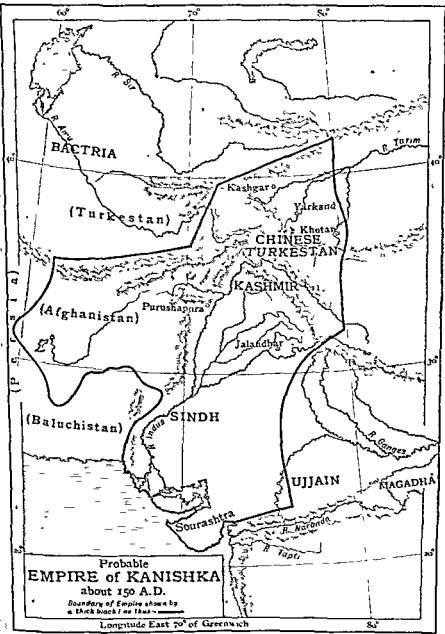
2. After the Yueh-chi had been about twenty years in the old home of the Sakas, they, in their turn, were driven out of that part of the country by another vast horde from the east. They moved on to the valley of the Amu-darya or Oxus, and to Bactria, south of the Oxus. Here their various tribes lived peacefully for about a hundred years

They lost their old wandering habits, and became civilized. They were divided into five great tribes, which spread over the whole of Turkistan down to the Hindu Kush mountains. The chief of these tribes was called the Kushán, and about the year A.D. 45, all the tribes were united into a nation by the chief of the Kushán tribe, known as Kadphises I or Kujula Kadphises. He was the first of the Kushán kings, and the term Yueh-chi is after this lost in the name Kushán.

3. By this time the Kushán nation had become so large that their country was too small for them, and like the Aryans of old, whom they seem to have much resembled, they and their families moved down through the passes in the Hindu Kush into Kabul and Kashmir, which they overran, and where they settled about A.D. 60. Kadphises I. died at the age of 80

4 Kadphises II, also known as Wema Kadphises, was the second of the line. He considered himself to be a mighty king, and sent an envoy to China to ask for the hand of a Chinese Princess in marriage. His envoy was sent back in disgrace, on which he sent an army of 70,000 men over the passes in Kashmir to make war on the Emperor of China. This army was put to flight by the Chinese general, and Kadphises had to pay tribute to China. He then turned his attention to India. He overthrew one after another all the Indo Parthian kings and petty states ruled by Indo-Greek kings and chiefs in Kohistan, and then went on to subdue the Saka Northern Satraps in the Panjab. By 100 A.D. he had extended his power all over Northern India, except Sindh, up to Benares. His coins, and those of his viceroys, are found all over this part of the country. They show that he had become a worshipper of the Indian god Siva. Shortly afterwards he sent an embassy to Trajan, the emperor of Rome in A.D. 99, as the conqueror and ruler of North-Western India. He reigned for about forty years, from A.D. 85 to about 125 A.D.

5. Kanishka was the third and most powerful of the Kushan kings. His name is famous in the tales and legends of Tibet, China, and Mongolia, and is almost as well known to Buddhists as that of Buddha himself.



Probable
EMPIRE of KANISHKA
about 150 A.D.
Boundary of Empire shown by
a thick black line thus: ———

Longitude East 70° of Greenwich

He reigned for thirty years—from about 125 A.D. to about 155 A.D. His empire extended over all North-Western India, where his coins have been found in large numbers. He swept away the remaining Indo-Parthian states, and Sindh, in the Indus valley, and we hear no more of them after this time. He conquered Kashmir, where he spent a great deal of his time, and where he raised many monuments, and built a town called Kaniskapur, which though now only a village (Kanispur), still bears his name. His capital was Purusha-pura (Peshawar), where he raised a great wooden tower 400 feet high, in honour of Buddha; and built a monastery which was still standing in the tenth century. He also conquered all Eastern Turkistan, including Kashgar, Yarkand, and Khotan, then tributary to China. He forced some of these states to send him hostages, who were lodged for many years in Buddhist monasteries in Kashmir and Kabul. They are said to have brought into India the pear and the peach, fruits unknown to the country before his time. It is supposed that he sent missionaries to preach the Buddhist religion in China, where it took root and became the faith of millions of people. Kanishka's coins show how he gradually became a Buddhist. The earliest are in Greek, with figures of the Greek gods, the Sun and Moon. The picture of Kanishka, enlarged from one of these coins, shows him offering incense on an altar, probably to the Sun. Later coins have Persian letters with images of Greek, Persian, and Indian gods. The latest bear the image of Buddha with his name in Greek letters. He held a great council of 500 Buddhist sages in Kashmir about the year 140 A.D. This is known as the Fourth Buddhist Council. The learned monks who came to it wrote three great commentaries on the Northern system of Buddhism. The Gandhara carvings, on the stupas still found all over the ancient Gandhara country, between Kabul and the Indus, were probably begun in the time of Kanishka. They show how the Mahayana School, in which Buddha and the Bodhi Satwas were worshipped, flourished at that time.

6. A legend says that Kanishka was put to death by some of his courtiers when he was on the point of making

war in the "northern quarter." "The king's people," it is said, "having heard these words, took counsel together, and said: 'The king is greedy, cruel, and unreasonable. He knows not how to be content, but wishes to reign over the



KANISHKA OFFERING INCENSE.

(From a coin.)

four quarters. His wars have wearied us out. Let us now get rid of him. After that we may be happy.' So, as he was ill, they covered him up with a quilt, and a man sat on the top of it, so that he could not breathe, and so died.¹

7. Huvishka was the fourth of the Kushan kings, and he too reigned over Afghanistan, Kashmir, the Panjab, and

¹ Kanishka is, by some scholars, including the learned Dr. Fleet, considered to have come before Kailphuca I., and to have begun his reign in A.D. 58. This date they say, is the beginning of the *Yuktana or Malava era*.

Mathura, *i.e.* over North-Western India. This we know from his coins, but we know nothing else about his reign. His coins, like those of Kanishka, have upon them figures of Greek, Persian, and Indian gods.

8. Vāsishka, also called Vāsu-deva, was the fifth and last Kushān king. The Indian form of his name—Vāsudeva—shows how fast the Kushāns were becoming Hinduized. This is shown also by his coins, which on one side have the Hindu god, Siva, with his bull, Nandi. After him the Kushān empire broke up. At the same time that this happened in the North-West of India, the Āndhra empire broke up in the east and south, and the Parthian or Arsakidan line of kings in Persia came to an end. Whether these three events had anything to do with one another we cannot now tell.

9. So far as we know there was no supremē power in Northern India during the third century, from about 236 to about 320, that is to say, between the fall of the Kushān and Āndhra empires and the rise of the Gupta empire about 100 years later. This period is a blank. There were probably a great many small states all over the country, but we do not know what they were, or how many there were. We know from coins that, outside India, Kushān kings reigned in Afghanistan for 200 years longer. In the Panjab alone we have coins of this century, and they seem to be those of various chiefs from Central Asia, who came down through the passes in the hills, and formed petty states in the Panjab, but acknowledged the Kushān kings of Afghanistan or the Parthian kings of Persia as their over-lords.

10. The Vikrama era is also known as the Samvat. It is the most important of the eras of Northern India. It was specially used by the Jains, and was known as far back as the fifth century as the "reckoning of the Mālavas or people of the Mālava country." It is also called in old inscriptions "the time called Vikrama." It begins Sept. 18 B.C. 57, or according to some scholars in B.C. 58. The term 'Vikrama-Kāla' means the time of war, *i.e.* the time after the rains, usually September or October, when in India armies *set out* or *go forth* to war. Hence it is supposed that in order to distinguish this era from

others which begin at different times or months of the year, this was called the Vikrama or, as we might say, the Autumn era.

An era, however, always dates from some important event, such as the birth or death of a great king or religious teacher. Thus the Christian era begins with the birth of Christ, and the Muhammadan era with the Hijra or flight of Muhammad. What great event happened in B.C. 571? It was for a long time supposed that this era was named after the great Vikramāditya, famous in Indian tales as King Vikram or Bikram of Ujjain in Málava. This idea probably arose from the name Vikrama. But we now know that Vikramāditya the Great did not reign at all in B.C. 57, but long afterwards, that he was, in fact, Chandragupta. We have therefore to find some other famous king who reigned, or some famous event which happened, in B.C. 57. Some scholars think that this must have been Kanishka the Kushán king, and would date his accession B.C. 57 or 58. Others think that Kanishka reigned much later than this. At present the matter rests in doubt. As time goes on some inscription may be found which will show us what started the Vikrama era in B.C. 57.

11. The Saka era is also known as the Sáliváhana. It is the most important era for the West and South of India. It begins in A.D. 77. The event from which it dates is as doubtful as that of the Vikrama era. Events are in inscriptions said to have happened so many years "after the coronation of the King of the Sakas." Who was that king? We do not know. Some scholars think it was Kanishka. Others will not have it so. The era was used by the Andhras or Sáliváhanas and is therefore sometimes called the Sáliváhana era.

CHAPTER XXIII.

LATER BUDDHISM MAHAYĀNA

THE faith of Buddha was at first followed only in the countries in which he preached, in the land of the Sákya,

the Videhas, the Kósalas and in Magadha. Buddhism might never have spread beyond these countries, or like Jainism, it might have kept on as the creed only of a small sect if it had not been taken up by two mighty emperors. Asoka spread it far and wide and made the Hinayāna form the state religion throughout his vast empire, chiefly in the



IMAGE OF BUDDHA.

Ganges valley. And four hundred years later, Kanishka did the same for the Mahayāna form of Buddhism in the Indus valley.

2. The earliest books of the Buddhists seem to have been composed about 200 years after the death of Buddha himself. There can be no doubt that they contain more of his real teaching than those put together long afterwards. These first books are Hinayana. In after years the Buddhists of the north-west of India went far away from

these first teachings. This part of India was over-run and occupied by hordes of invaders—Greeks, Parthians and Scythians, for hundreds of years—from about B.C. 300. They brought with them many new customs and beliefs. The chief author of the changes which were made seems to have been a monk named Nagārjuna¹ who may be regarded as the founder of the Mahayāna sect. What were these changes? One was a return to the old belief in the worship of the gods and prayer to them for salvation and the forgiveness of sin. The other was something quite new to India. It was *the worship of images*. It may be that, as some scholars think, this image worship was brought into north-western India by the Greeks of Europe, who may have brought images of their gods into Afghanistan and the Punjab just about this time.

3. *Buddha prayed to no God.* He wanted no help from any God, no forgiveness of sin. Sin, he said, cannot be forgiven. By the stern law of Dharma even the smallest sin must be punished. God cannot help man. Man must help himself. Man must make himself holy. As for himself, he said that when he died he would pass into Nirvāna and neither gods nor men should see him any more. In that state of calm repose he would see nothing, hear nothing, feel nothing. No prayer could reach him, no wish could touch him, no feeling of joy or sadness could move him.

4. But this teaching was forgotten. The old belief in God, the prayer for help, for the forgiveness of sin, all came back in a new form and under a new name. Instead of the old gods of the Hindus, Buddha was himself worshipped as a god by the later Buddhists. They thought that even in Nirvāna he could hear and answer prayer, and even forgive sin.² And holy saints who had departed this life but

¹ Dr. R. G. Bhandarkar, *Peep into the Early History of India*, p. 41

² I bow my head to the dust and worship
The sacred dust of his holy feet,
If in ought I have sinned against Buddha,
May Buddha forgive my sin

had not yet reached Nirvāna were called *Bodhisattvas*, and men worshipped them and prayed to them too.

5. Before Buddha, in the Vedic, in the Epic, and even in the older Hindu Age, no hint is given in any Hindu sacred book of the making or the worship of images, of God or of man. The oldest Hindu carvings in stone are those of the Buddhists of the time of Asoka, about B.C. 250. In them we find no image of Buddha. But about 100 years later, in the carvings of the time, the image of Buddha is the chief figure. His image also appears for the first time on coins in the reign of Kanishka, about 120 A.D.

6. The story of religion in India, of Indian beliefs and customs, and Indian life in this age is told us in the Buddhist writings, chiefly in books called *Jātakas* or 'Birth-tales.' It is said that Buddha lived 550 lives before he was born as Prince Siddhartha. The *Jātakas* give us accounts of these lives and they are filled as well with charming tales of life in India in those days. They are said to contain the most complete collection of 'folk-lore,' or old tales told among the common people, in the world. But besides these books written on palm-leaves, we have books written on stone which tell us the same stories. These 'stone books' are, in other words, the carvings made at the time. Many of them are pictures of the *Jātaka* tales. These pictures in stone are found in four classes of buildings, some of which may be seen to this day. They were set up and the carvings on them were made at different times from about B.C. 250 to A.D. 800. They include:

(1) *Stambhas* or *Lāts* : *i.e.* Pillars.

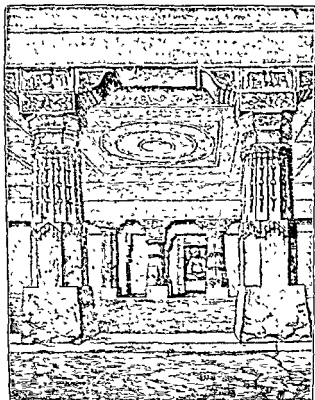
(2) *Stūpas* or *Thūpas*, or *Topes*, *i.e.*, mounds or towers, to mark some spot or event dear to the pious Buddhist. The mound often contained a relic, either of Buddha or of some holy saint. It was then called a *Dīgola* or Pagoda [Sanskrit *Dhātu* = relic + *garbha* = womb or shrine.]

(3) *Chaityas* or Churches or Assembly-halls.

(4) *Vihāras* or Monk-houses, monasteries

7. So far as we know at present, the first stone buildings now to be found in India are those put up by Asoka. There were great buildings, halls, and palaces, before his time but they were all of wood, which long ago perished. We may be sure that there were stone buildings and stone carvings

before the time of Asoka, for men do not learn how to carve in stone all at once, and the carvings that we see are so well done that they prove that there must have been earlier workmen from whom the art came down to the masons of Asoka's time.



VIHARA AT AJANTA.

8. It is a curious fact that in all the early carvings of the Buddhists, both before and after they worshipped Buddha as a god, the image of the *snake* is always found. Over the head of Buddha, or somewhere in the picture, there is the hooded cobra. This seems to show that that the early

Buddhists were, at first, not Aryans but snake-worshippers, who followed the beliefs of the old natives of the country.

9. A very brief account of the most striking of the four classes of buildings named above, with a picture of each, follows.

(1) *Lāts* or *Stambhas*.

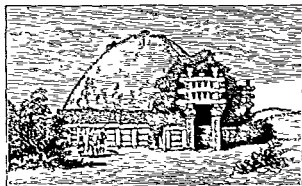
The oldest *Lāts* that we know of are those set up by Asoka towards the close of his reign. They are covered with inscriptions, and were meant to give to his subjects rules by which to live properly and to spread the faith of Buddha. The one now standing in the fort at Allahabad has been mentioned and a picture of it given in the account of the reign of Asoka. Besides Asoka's inscription (n.c. 250) it has another by Samudra gupta (about 350 A.D.), and another by the Emperor Jehangir (A.D. 1605).

10. (2) *Stūpas*, *Thūpas* or *Topes* and *Dāgobas*.

Although the early Buddhists did not look on Buddha as a god or worship him or make any image of him, they seem to have kept *relics* of him very carefully and to have held them in great respect. What were these relics? A hair, a tooth, a bone, a toe-nail, or some vessel that he had used, or rag of some dress that he had worn. And the same respect was also shown to relics, such as these, of any Bodhi satwa or great saint. This is what a Buddhist book tells us.

"The Blessed One (Buddha) died when he was 80 years old at Kusinara, a city of the tribe of the Mallas. There his body was burnt by the Mallas with the same pomp and ceremony as at the death of a great emperor. After the burning, they carefully collected the remains—the teeth and bones—which had not been consumed by the fire. The news of his death spread abroad, and from eight different places there came messengers to claim a share of the relics, saying that they would build *thūpas* over them. Among them were men from Ajāta satru, king of Magadha, from the Sākiyas of Kapila-vastu (the kinsmen of the Blessed One), from the Licchavis of Vaisālī, and others. At first the Mallas refused to part with any of the relics. They were on the point of fighting. Then a Brahmin named Drona told them that it was not seemly that there should be a fight at such a time, and that it would be well to have

many *thūpas*, far and wide, to spread the faith. So the relics were divided into eight equal shares, and to the Brahmin, who also claimed a share, was given the earthen pot which had held them. Ajāta-satru built a great *thūpa* over his share at Rajagriha, the Sākiyas at Kapila-vastu, the Licchavis at Vaisali, the Mallas at Kusināra, and the others in different places."¹



STUPA AT SANCHI.

The begging-pot of Buddha was put into a splendid *dagoba* built by King Kanishka at Peshawar. It is said to be now in Kandahar.

11. The first *thūpas* were simple mounds of earth, to mark the spot where the remains of a man were laid. They were afterwards covered with stones and raised to a great height. Some of the lower rows of stones were covered with carvings and then rails of stones were built all round, with *gateways* into the enclosure. On these stone rails and gateways there were beautiful carvings which are of great use in history, for they tell us faithfully what the Indians of those days were like. Books may be altered and changes made in them, but carvings on stone remain the same from age to age.

12. There are still to be seen some sixty *thūpas* at Sanchi in the district of Bhopal in Gwahar state in Central India.

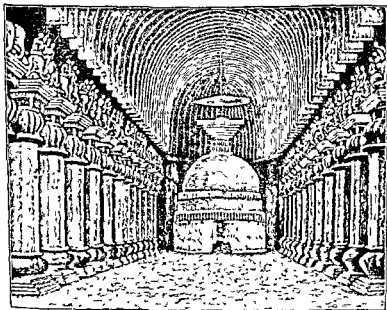
¹J. F. Fleet in *J. R. A. S.*, vol. xxxviii p. 881

The largest of these relic-mounds is 42 feet high and 100 feet across. It has stone rails round it with four gateways, all covered with carvings. It is said to have been put up by Asoka about 250 B.C. The rails and gateways have inscriptions on them showing that parts of them were put up by different persons at different times down to the first century A.D. There is no figure of Buddha, as Buddha, on the Sānchi dagoba. There are figures of him as the Kshatriya prince Siddārtha, with long hair piled up on his head, as he wore it before he became Buddha.

13. We see clearly the steps or changes from the Hinayāna to the Mahayana form of Buddhism by looking at the earlier carvings at Sānchi side by side with the later ones at Gandhāra and elsewhere. First, there is the honour paid to the relics by the building of a dagoba over them. Then there is the worship of the relics as shown in the carvings. There is, so far, no image of Buddha, but where it is necessary, in the pictures of scenes from his life to show where he stood, two feet alone are carved in the stone. Then comes the worship of the Bodhi tree under which he sat. Over and over again we see the image of the Bodhi tree and men bowing down to it. Still, there is no image of Buddha. Lastly, in the carvings on the rails and gateways built two hundred years later, we see the image of Buddha; at first only one, and still later, hundreds of images. By this time Buddha had become a god.

14. *Gandhāra* was the name given in the early Buddhist Age, and long before, to the country lying between Kabul and the Indus—now Eastern Afghanistan and the North-Western province. Indo-Greek kings reigned here for about 250 years from about B.C. 200, and Scythian or Kushān kings followed them for the next 200 years. Kanishka the Kushān king ruled here, with his capital at Peshawar, in the second century A.D. Scattered over the country for 200 miles at least a hundred *thūpas* may still be seen. The *thūpas* at Sānchi and elsewhere in India contain no coins, but those of Gandhāra are full of them. They are also filled with images both of Buddha and a great many Bodhi-satwas. Many of these images are shaped so much like Greek gods that it is hard to tell what they are meant to be.

15. *The great pagoda or dagoba at Buddh-gaya¹* was built in front of the Bodhi-tree where Buddha sat and taught. Here, as the Chinese pilgrim tells us, Asoka built a pagoda. The rail round it still remains, and the carvings on these rails are the oldest stone carvings now to be found in India. They were probably about B.C. 250. There is



CHAITYA AT KARLI

no image of Buddha among these carvings, nor any trace of the worship of Buddha. All that is seen is the worship of the Bodhi tree. Even in the time of H. Tsang, however, the pagoda of Asoka was no longer to be seen. He tells us that the pagoda he saw had been built by a Brahmin. This building was still standing, but in a state of decay, in 1881, when it was restored by the British Government. The picture on page 102 shows the temple as restored.

16. *Chaityas.* The chaityas or halls or churches were

¹ For a picture of this pagoda, as restored, see p. 102 of this book.

many of them cut out of the solid rock. They begin with the time of Asoka who made the first chaitya in B.C. 250 at Rajgriha and end about 800 A.D. when Buddhism died out. They are very much like Christian churches, both in shape and in the use to which they are put. They are found in many parts of India, but nine-tenths of them are in the Bombay Presidency, at Ajanta, Salsette (close to Bombay) and Ellora in Aurangabad. The finest of them is at Kārli, between Bombay and Poona. It was made about B.C. 78. The hall is 125 feet long and 45 feet wide. The picture on the previous page shows the inside.

17. **Vihāras** or monasteries gave, as we have seen, their name, Vihar, to the country now known as Behār. The finest Vihāras now to be seen in India are in a lonely wooded valley in the hills at Ajanta in the Aurangabad district in the north of Hyderabad State. The walls in many of them are covered with highly-finished coloured paintings on chunam. They are of Buddha and his disciples, of animals of every kind, of streets, towns, and processions, of scenes of every sort in the lives of men of those days. They seem to have been made at different times, and give us a continued history of Indian life for over 800 years. In these Vihāras there were cells in which monks passed their lives, in deep thought and study.

CHAPTER XXIV.

THE BUDDHIST AGE¹

SOCIAL CONDITIONS.

1. **Village Life.**—Then, as now, most of the people lived in villages, in which there might be from 30 to 1000 families. The houses in a village were close together. Near the village was the sacred grove of trees which had never been cut down, and beyond it the fields in which rice or other

¹ *Buddhist India*, by Dr. Rhys Davids; *J.R.A.S.*, 1901, p. 889, by Mrs. Davids.

workers. Below these again there were 'out-castes,' *chandālas*, the 'lowest of mortals.' There were slaves, but not many, and they seem to have been chiefly household servants. It is said that the greatest evil that could befall a freeman was to be forced to work for hire.

The members of the higher castes were not all of them white. Some even of the *kshatriyas* were descended from Dravidian or Kolarian nobles. There are many instances of intermarriage between the different classes, as well as of different classes eating together. These customs altogether ceased before the New Hindu age set in.

6. **Town Life and Occupation.**—A great many occupations and trades are mentioned in the *Jātaka* books. They show us how the Hindus who lived in Northern India 2500 years ago lived, and how civilized they were. We are told of many kinds of soldiers, such as elephant riders, charioteers, horsemen and bowmen, and nine grades of fighters, of slaves, of cooks, barbers and *dhobis*, of makers of sweetmeats and garlands, of carpenters and smiths and masons and builders of houses and boats, weavers and potters, and of clerks and accountants, workers in ivory and gold and silver, jewellers, and dyers of cloth, merchants, shopmen and doctors. In short, there is scarcely anything (except such things as are manufactured by machinery and imported from Europe) now made and used in India which was not made and used in these early times. Many of these tribesmen and workmen had guilds (afterwards called castes), with headmen or aldermen or presidents, who settled all disputes in the guild. Over all the guilds in a city there was a *Mahasetthi* or Lord Mayor, who was held in high honour, and lived in the great cities.

7. We read of shops in towns for the sale of cloth, grain, fruit, vegetables and flowers, perfumes and drugs, and taverns, and of hawkers who took goods about in a cart or on a donkey. We are told of slaughter-houses and of meat being sold there and at cross roads. There were many hunters, who killed deer both for food and for sport. The village *weekly fair* or market for the sale of goods, now so common, is not mentioned anywhere.

In the villages there were the '*ryots*,' those who culti-

vated the land and tended cattle, and each village had its servants, its barber and watchman, who attended to the simple wants of the village folk.

8 **Cultivation.**—The grains grown were chiefly rice and beans. Sugar cane was also grown, and vegetables and flowers. The double jasmine was the flower prized most highly. The king took from one sixth to one-twelfth of the produce as his share of the land-rent.

9. **Traffic.**—There were in those early times no made roads and no bridges such as we have now. Goods were taken up and down rivers in boats, sometimes along the coast. On land goods were carried sometimes on pack-bullocks and sometimes on small two wheeled carts. Long strings of these carts went slowly along from one village to another over tracks in the forest, made and kept open by the villagers. The rivers were crossed by ferries, the carts being placed on a board placed across two boats, as they are to this day in many parts of India. The king or chief who ruled each country levied a tax on all goods that passed through it. The goods that were taken to long distances were silks, muslins, fine cloth and cutlery, and armour, rugs, carpets, perfumes, drugs, jewellery and ivory ware.

10. **Money.**—The old way of buying and selling by barter, or exchanging one thing for another, had passed away in the cities, although no doubt it was kept up in distant villages as it is to this day. Square copper coins were used, called *kaha pana* (*karsha pana*). All over South India the word *pana* or *hana* or *panam* (*fanam*) is still the word for money of any kind. A *kahapana* weighed one *karsha*, i.e. about 147 grains. Each of them would at the present price of copper be worth about one anna. But as in those days copper was scarce and dear, a *kahapana* would be worth about an eight anna piece now. These early coins were not issued by any king, nor had they any inscription on them. There was merely the mark of a punch on a coin, put on it by the man who made it or by a guild of merchants. There were at first no silver and no gold coins. In later times, after the Greeks and Persians came, coins were made round in shape as well as square, and figures and letters were stamped upon them. In those

days there were no banks. Money was hoarded in a house or put into a jar and buried in the ground.

Other coins mentioned, but not in common use till about 100 B.C. were the *nikkha* (nishka), a valuable gold coin which varied in weight; the *suvarna* (su varna), of gold, worth about £1 5s.; and the *dharana*, of silver, worth about ninepence, according to the present value of gold and silver.

11. **Wages and Prices.**—Animals and goods were valued in kahapanas or, as we should now say, in annas. Eight kahapanas would buy a good donkey, 1000 a horse; a robe of Kāsi muslin, worn by a noble, cost 100,000, a pair of shoes from 500 to 1000, a pair of oxen 24, a young deer 2, a slave 100, the hire of a carriage by the hour 8, a shave by a barber 8 kahapanas. An archer could earn 1000 kahapanas a day, a tailor 1000. A famous physician was paid a fee of 16,000 with 2 slaves and a carriage and horses for healing the wife of the chief setthi of Saketa. The son of a rich man would pay 1000 kahapanas for his education at the University of Takkasila or at Benares. The fee for ferrying an empty cart across a river was one kahapana, and a quarter of a kahapana for an animal.

ORDER OF EVENTS.

BUDDHIST AGE.

B.C. 300 to A.D. 300.

Third Century B.C.	{	B.C.	
		297.	Budusdra reigns (till 272)
		272.	Asoka reigns (till 231).
		[250.	Bactrian Greek kings independent. They rule in Afghanistan.]
		[248.	Parthian kings independent in Persia under Arsaces.]
(B.C. 301 to B.C. 200)		244.	Third Buddhist Council under Asoka at Pataliputra.
		220.	Simuka founds Andhra line in the Deccan.
Second Century B.C.	{	-	Patanjali, grammarian, lived some time in this century
		190.	Bactrian (Greek) kings rule in Panjab and Sindh (till A.D. 50).
		184.	Pushya mitra first of Sunga line of kings in Magadha (Sungas, 184 to 72)
		150.	Menander (Bactrian Greek) repelled by Pushya mitra.
		148.	Agni mitra (Sunga) reigns.
		136.	Parthian kings come to India and rule in Afghanistan and the Panjab (till A.D. 100)
First Century B.C.	{	[130	The Sakas drive the Bactrian Greeks out of Bactria.]
		-	The Parthians or Pahlavas probably found Pallava line of kings in the Deccan early in this century.
		100	The Sakas follow the Bactrian Greeks into India
			The Northern Satraps (Sakas) rule in Northern India, from Taxila and Mathura, all through this century
			Gondophar Parthian king of Afghanistan and the Panjab ruled early in this century.
(B.C. 101 to B.C. 1.)		72.	Kanva line of kings rule in Magadha (Kanvas, B.C. 72 to 27)
		57.	Vikrama or Samvat era begins

ORDER OF EVENTS.

BUDDHIST AGE (*continued*).

First Century A.D.	A.D.	— Bhāmaka founds the Western Kshatrapa (Saka) line of kings early in this century. They rule (from Ujjain) in Málwa, Sindh, Gujarat and the Konkan for the next 400 years, up to A.D. 400.
(A.D. 1 to A.D. 100.)	45.	Kadphises I. leads the Kusháns into Kabul and Kashmir.
	77.	Saka or Sáliváhana era begins
	85.	Kadphises II. reigns in Kabul and Kashmir.
	100.	Kadphises II. conquers all Northern India but Sindh.
		Indo Parthian rule in Northern India ends.
Second Century A.D.	125.	Kanishka, Kushán emperor, reigns (till 151). His empire includes Turkistan, Afghanistan and N.W. India.
(A.D. 101 to A.D. 200.)		— Cháraka, first Indian writer on medicine, court physician of Kanishka.
	126.	Viháya-kura (Andhra)† defeats and kills Nahapána (W. Satrap).
	140.	Fourth Buddhist council (under Kanishka) in Kashmir.
	145.	Pulumáyí (Andhra) defeated by Rudra-dáman (W. Satrap)
	150.	Earliest Sanskrit inscription on stone by Rudra-dáman at Gurnar.
		— All Western India passes from rule of Andhras to W. Satraps
		— Andhra capital removed from Kohlapur to Peithana.
	160.	Nágárjuna, founder of Mahayána Buddhism, lived about this time.
	184.	Yajna Sri (Andhra king) reigns
	200.	Earliest Sanskrit inscription on coin of Satya-dáman, W. Satrap.
Third Century A.D.	230.	End of the Kushán empire about this time. End of the Andhra empire about this time. The Ráshtrakutas rule in the Deccan. Revival of Sanskrit begins in this century.
(A.D. 201 to A.D. 300.)		

CHAPTER XXV.

THE NEW HINDU AGE.

A.D. 300 TO A.D. 1200.

THIS is termed the New Hindu Age because it was at this time that the New Hinduism arose, *i.e.* Modern Hinduism—the Hindu religion as we see it now. It is sometimes divided into an early and a later period, which have been called the Purānic and the Rajput ages.

The Purānic Age, from about A.D. 300 to A.D. 650, is so called because it was at this time that the chief Purānas were composed. It is considered by many Hindus to be the most glorious age that there ever has been in Hindu history and literature. Four mighty emperors reigned: Chandragupta I., Samudragupta, Vikramāditya and Harsha Vardhana, the three first in Pātaliputra, Ayodhya and Ujjain, and the last at Kanouj. Great poets flourished and magnificent temples were built. No foreign invaders troubled the country. Buddhism grew feebler and feebler and Hinduism became stronger and stronger. Sanskrit the great classical language of India, was, so to speak, reborn, and many famous books were written.

The Rajput Age, from about A.D. 650 to A.D. 1200, is so named after the Rajputs of whom we now first hear. After the death of Harsha, the last great Hindu emperor, tribes of savage Huns came down into Northern India and spread misery and confusion everywhere. They were at length driven back, after a stay of about seventy-five years. There was then constant fighting between various petty kings and chiefs till about 950, when we find that Rajput kingdoms had been formed and Rajput kings were reigning everywhere. From A.D. 1000 to A.D. 1200 the Muhammadan kings of Afghanistan kept on invading and plundering the North-west of India, till at length about A.D. 1200 they settled in the country and the Muhammadan period of Indian history begins. The Rajputs helped the Brahmans to establish the New Hinduism everywhere, and they were aided by the preaching of zealous Hindu missionaries like

Kumārila and Sankar āchārya. During this age Buddhism died quite out.

THE NEW HINDUISM.

What was the New Hinduism? When did it arise and how? How does it differ from the Old Hinduism?

The religion of the Aryans was Vedism, which slowly changed into the Old Hinduism. Neither in Vedism nor in Old Hinduism was there any room for the Sudra. The Aryans of the Vedic, Epic and Old Hindu ages kept their Vedas, their gods, and their Sanskrit to themselves, they cared not for the Sudras, the great mass of the people of India. They said that no Sudra might pray to God, or worship God for himself. He might only worship an Aryan god by paying a heavy fee to a Brahmin priest. The prayer was to him a mere empty form for it was in a language which he did not understand. The larger the sacrifice, the longer was the prayer and the heavier the fee. In those early days there was no temple, no image. An altar for a sacrifice was put up where it was wanted, in a field or in a garden, and pulled down afterwards.

2. There can be no doubt that all through these ages most of the Sudras, the old natives of India, kept on worshipping God in the way that their fathers did. Each tribe or clan or family made its offering to the earth, to serpents, to spirits or to stones, trees or rivers or mountains in which the god of the place lived. Each village or family did this by itself, apart from all the rest. Each felt that its own god had nothing to do with any other god. There was nothing to bring the people together, no common worship of a common god, no temple, no church, and the Sudras had no sacred books.

3. Then came Buddha. He told the people to do good and to be good. But he taught the worship of no god. No sacrifices were offered. The Brahmin priests were not wanted. Those of the people who had paid fees to priests to offer sacrifices now supported great numbers of monks who did no work but lived on the offerings of the faithful. There was no caste in Buddhism. There was room in it for all Hindus. The Sudras were welcome. Great num-

bers of them became Buddhists and tried to follow the rules of life that Buddha taught, so far as they could. But even at this time a great many even of the Buddhists, probably went on worshipping the gods of their fathers. The pious and learned monks no doubt, like Buddha, did not worship any god, but there were very few monks compared with the mass of the people. Many Brahmins too, we learn, became Buddhists, but most of them kept aloof. The shadowy forms of their great Vedic gods, Indra, Varuna, and the rest, seen more and more dimly through the mist of ages, had probably faded quite away. Brahmins now worshipped Vishnu and Siva, and great heroes or god men, Rama and Krishna. The Sun, too, was still adored by the Brahmin in the sacred verse, the Gâyatri, as he bathed every morning.

4. Towards the close of the Buddhist Age, as we have seen, many warlike tribes and races came down one after another from Central Asia into the North-west and West of India and settled there. At first they followed Buddhism, but in time they grew tired of that gentle and dreamy faith and went over, as we shall see, to the side of the Brahmins. The chiefs and kings of these races were called Rajputs. Many of them were rude and unlettered warriors who knew only how to fight. They were glad to have the help and the advice of learned and polite Brahmins. Each little king had his court and liked to have at it pandits, poets and priests who would flatter him, sing his praises, and make out that he was in some way connected with the famous Aryan heroes of olden time.

5. Buddhism had by this time become an empty form like Vedism a thousand years before. The monks grew lazy and corrupt. They spent their time in idle talk and discussions about words and forms of religion. Many of them had turned away from the pure teachings of Buddha and worshipped his image and images of the saints as gods. The people grew tired of Buddhism.

6. Then it was that wise and far seeing Brahmins discovered a great secret which had been hidden from their gifted Aryan ancestors. The time had come for them to step to the front and take the lead, and they saw clearly how to do it. Everywhere they seem to have seen and

felt, as if by instinct, that if they were, once for all, to become the leaders, the teachers and guides of the common people, they must not keep them *out* of the Brahminic religion, as the Vedic Aryans did, *but bring them into it*. Therefore they took as their own all the gods of the people and said that they were the gods of the Brahmins. They told every man that the god which his fathers had worshipped from the earliest ages was but a form of Vishnu, or Siva. This, indeed, was itself the sincere belief of the Brahmins of those days. It was the teaching of the Vedantist philosophy. The Dictionary of Amarasinha, composed in the sixth century, in the early part of this age, gives us hundreds of names of Vishnu and Siva, strung together in flowing lines of Sanskrit verse. The gods of the people could not be counted, for every village had its own god. Hindu writers say that there are 330 millions of them, another way of saying that they are countless. In the old times the Vedic Brahmins held these gods in contempt. But the Brahmins of the New Hindu Age made themselves the priests and the defenders, and the poets of the gods of the people, and even called their own children by their names. Brahmins made room even for the Buddhist. Buddha was said to be the tenth avatar or incarnation of Vishnu, and worshipped as a form of Vishnu.

7. **Temples and Images.**—Who made the first image, who built the first temple in India? This we cannot tell. Images of the gods had been made and worshipped in Greece and Asia Minor long before there were any in India. Some learned scholars think the Greeks who came to India with Alexander the Great, or the Bactrian Greeks, who lived for hundreds of years in the North-west of India and had been used to the worship of images in their own land, taught the Buddhists of the North-west to make images of Buddha and to worship them, and that those who made images of the Hindu gods copied them. The earliest images now found in India are those of Buddha. The earliest image that has been found of an Indian god is that of Sri or Lakshmi, the goddess of good fortune.

8. Whether the Greeks taught the Hindus or the Hindus found out for themselves how to make images, we find that

the custom began early in the New Hindu Age, or a little before it, probably in the first or second century A.D., and soon spread all over India. When the first image of a god was made, a house was soon built for him—a temple. When one god had an image and a temple, every god soon had his image and his temple. Images and temples soon filled the land. And to worship the god in the proper way there must be a priest. Priests, too, filled the land.

9. *The temple with the image was a church to which everyone went.* It gave to religion a “local habitation and a name.” There they were, the temple and the image, always in front of the people. People could see them and come to them, the god was worshipped daily. This constant worship which the people could see and hear every day in their midst, from childhood to old age, from birth to death, kept the faith alive. And to the worship of the gods the Brahmins now added feasts and festivals and processions, which please the crowd. The image of the god was carried round on a car with music and singing and dancing. All this the simple villager loved. All this it was, more than anything else, which brought the common people over from Buddhism to Brahminism, i.e. modern Hinduism.

10. As the Brahmins taught that all gods, whatever their name, were but forms of Vishnu and Siva, the people were drawn together; they felt that they all belonged to one great religion, of which the Brahmins were the chief priests and the teachers. They were of different races and of different castes, they spoke different languages, their manners and their customs were different; but their religion was one and the same. *This religion is Hinduism.* A better name is perhaps Brahminism, because Brahmins taught it, and are now held to be the highest caste in it. The Hindu religion was, and is, the great bond of union between Hindus.

11. **New Sacred Books** — The Aryan sacred books were, as we have seen, carefully kept from the Sudras. There was, indeed, no mention in them of the Sudra village gods. They contained the rules and prayers for the worship of the old Aryan gods alone. The Sudras had no sacred books. The Brahmins of the age, therefore, made books for them.

These are known as Purāṇas.¹ All the legends and tales of all the gods of the Sudras, together with those of the Aryans, and accounts of all the kings and heroes of India, were gathered up and told in these books. These Purāṇas were not like the Vedas, kept from the people. They might be read by them or told to them. The Purāṇa was the Bible of the Sudra, as the Veda was the Bible of the Aryan. The Purāṇas were at first written in Sanskrit, but were soon translated into every vernacular in India. An account of the Puranas is given in another chapter.

12 **Recasting of Old Books** ²—It was in this age that the Mahabharata, the Rāmāyana, the Code of Manu, and other ancient Smṛiti books were put into the form in which we now have them. A good many tales and legends of Hindu chiefs and tribes were put into these books which were probably not in them in their first form.

13. **New Caste Rules** —The rules of caste were in this age drawn tighter than they ever were before. The Brahmins, as the law-givers and law-makers and teachers of the people, made the rules out of the old customs of the country, adding what they pleased. These rules, it is true, kept the members of a caste from rising higher, but, they also kept them from sinking lower. Those of the same caste felt a pride in belonging to it. They were bound together, like members of one family. Some Purāṇa gave them their history, the rules of their caste, and their duties to their god. Their temple, their god, their priest, their caste, and their Purāṇa gave them a fixed place among other Hindus, and fixed rules, such as they never had before.

14 **Hinduism, a Mixture of the Old and the New.**—Buddhism was lost in Hinduism. Silently, slowly, it ceased to be. Millions of Hindus went on trying to live the lives that Buddha had taught them to live, to obey his five rules: "Lie not, steal not, kill not, drink no wine, be pure in

¹ "The necessity of glorifying the different gods and goddesses, whose worship was now rising in favour, and of firmly inculcating other religious duties had been felt, and new Puranas were composed." Dr. R. G. Bhandarkar, *Peep into the Early History of India*, p. 48.

² *Ibid* pp. 46, 47.

thought and word and deed." But to this the Brahmin teachers added prayer to God, the worship of God, and the love of God, under one name or another. New Hinduism taught *karma* or good works, and added to it *bhakti*, or loving faith in God, and fear of Him, and (*for the learned*) *jñāna*, or the knowledge of God. So deep did the teachings of Buddha and Mahavira, the great Jain teacher, sink into the heart of India, that what they taught as to the killing of animals for sacrifice still remains as the faith of the followers of Viṣṇu and of many of the followers of Śiva. Jaya deva, the great Bengali poet of the twelfth century, says in the *Gita Gorāda*, "God in his mercy took the human form of Buddha to put a stop to the sacrifices of animals."

CHAPTER XXVI.

THE NEW HINDU AGE.

MAGADHA (*continued*).

THE GUPTA EMPIRE (RAJPUT)

A.D. 320 to 480 = 160 YEARS.

As the Maurya was the most famous empire of the Buddhist Age, so the Gupta was the greatest and most celebrated empire of the New Hindu Age. And as Asoka made Buddhism the state religion, so the Guptas, particularly Vikramāditya, the third of the line, may be said to have made New Hinduism the state religion. We see the figure of Lakshmi, the Hindu goddess, on one side of most of the Gupta coins. The 125 years during which the first three Guptas reigned has been called the Golden Age of Hinduism. Learning flourished, great poets lived, the country was not troubled by foreign invaders, and the people lived more or less in peace under powerful emperors.

What line of kings ruled in Magadha after the Sungas were overthrown by the Andhras, about B.C. 27, is not yet known with any certainty. So far as we can tell, a branch of the Andhra family reigned there, under the Andhras of the south, but for how long we cannot say. After the

fall of the Andhras about A.D. 236, there comes the dark time of the third century, when scarcely anything is known of the history of Northern India.

2. **Chandragupta I.**—But we know that about A.D. 308 a rajah named Chandragupta, who ruled over a small state in Magadha, married Kumára Dévi, a princess of the once powerful Lichchavi clan. For 800 years, from the time of Ajāta-Satru, we hear nothing of this clan till this marriage. All this time they must have lived and flourished in their ancient seats around Vaisāli. The Lichchavis seem, in some way, to have become masters of Pātaliputra, which had been built, hundreds of years before, to check their rising power and keep them out of the plains of Magadha. The young rajah—called Chandragupta I., to distinguish him as well from the great Chandragupta Maurya, who reigned 600 years before him, as from his equally famous grandson, Chandragupta Vikramāditya—seems to have become so powerful by his marriage that twelve years afterwards, in A.D. 320, he became ruler of Pātaliputra. The name of his queen and that of the Lichchavis appear with his on his coins. Kumára Devi seems to have been held in high honour. Chandragupta must have been a mighty ruler in his time, for he took, one after another, many of the states in the valley of the Ganges, and at the end of his reign ruled over the whole country now known as the United Provinces of Agra and Oudh and Bihar. He is styled a Maharajah, and for many hundreds of years afterwards the date on which he was crowned king at Pātaliputra—*i.e.* the year 320—is the *Era*, or year from which other events are dated all over that part of the country. It is known as the Gupta era.

3. **Samudragupta (326-375)**, his son, who succeeded, was one of the greatest of the kings of Magadha. He was proud of being a Lichchavi, for he calls himself the son of the daughter of the Lichchavis, *i.e.* Kumára Devi. He made many wars, for he wished to rival the mighty Mauryan monarchs of old. He first turned his arms against the rajahs of all those states in the valley of the Ganges which his father had not conquered. There were nine of them, whom, we are told, he “forcibly rooted up.” Having done this, and made his power firm in the north,

he is said to have led a great army against "eleven kings of the south," whose kingdoms lay all over the Deccan. We know that many Aryan chiefs, long before this, had led bands of warriors along the path by the sea coasts both on the east and on the west of India, for we read of kingdoms founded by Aryan princes, the Andhra, the Kalinga, the Pándya, the Pallava, and many more, to the south of the Vindhya mountains. But the first expedition, made by a monarch of the north of India, far down to the south, of which we have any account, is this one of Samudragupta. The course he took is shown on the map by arrows. Setting out from his capital city, Pátaliputra, he marched southwards through Chota Nagpur, to the east of the great Sâtpura range, and then down the eastern coast. He overran, one after another, all the Hindu kingdoms in the valleys of the Mahanadi, the Godavari, and the Krishna, known as Maha Kosala, Kalinga or Udra, and Andhra. He went on by the east coast all through the Telugu country, by the Colair lake, right down to the south of what is now the Madras Presidency. On the way he overthrew three great Pallava or Pahlava kings. One was the rajah of Vengi, between the Krishna and the Godavari. The second was Vishnugopa rajah of Kâncchi (now Conjevaram), on the Pâri. A third was Ugra-sena, rajah of Palakka, a kingdom somewhere in the west of South India. He then returned through Western India, probably taking the line above the Western Ghats, but on the way he conquered Deva rashtra, or the Mahratta country, and Frandapalla or Khamlesh. He seems to have crossed the Vindhya by one of the passes. This great expedition of over 3000 miles must have lasted at least three years. On his return



SAMUDRAGUPTA (FROM A COIN.)

he performed the ancient Ashwa-medha, or Horse sacrifice, which had not been offered by any king since the days of Pushya-mitra. His coins, with the figure of the doomed horse standing before the altar, have been found. This sacrifice, which was against all the rules of Buddhism, shows how strongly the emperor favoured Hinduism.

4. Samudragupta did not try to rule the states in South India which he had conquered. He carried back enormous booty. The kingdoms which paid tribute to him were Kāmṛp (Assam), Samatata (Southern Bengal), and Davāka (Northern Bengal). He was also the over-lord of Nepal and of Kartripura, the hill states west of Nepal. The boundaries of Samudragupta's empire were probably the Jumna and the Chambal, on the north-west and south-west, the Himālayas on the north, and the Vindhya on the south. It was the largest that had been known in India since the time of Asoka.

5. When he had established his mighty empire, Samudragupta employed a learned poet named Hari sena to compose in Sanskrit an account of his great deeds. It was then engraved on one of the stone pillars on which Asoka had, six hundred years before, written his edicts, and may still be seen and read in the fort at Allahabad. It states that the king was not only a mighty warrior but "the prince of poets," and a skillful player on the vina. One of his coins has been found, on which there is his figure playing on the vina. This coin (enlarged) is shown in the picture. That this inscription on the pillar is in Sanskrit, the learned language of the Brahmins, and not in the Pali vernacular, like that of Asoka, shows how Brahmin influence was spreading and the Brahmin religion again coming into use.

6. It is one of the strangest facts about Samudragupta, great king as he was, that he is not even named in the Hindu Purānas. His history has been gradually written from the careful study of inscriptions and coins during the last seventy years. It is a good instance of how the story of the events of by gone ages may be recovered from these sources, and leads us to hope that scholars may yet be able in the same way to throw light on much that is now dark in the ancient history of India.

7. Chandragupta II. (Vikramāditya),¹ the son of Samudragupta and his queen Datta devi, succeeded, and reigned for nearly forty years, from about A.D. 375 to 413. He took the title Vikramāditya, "the Sun of Power," and as the Rajah Vikramāditya of Ujjain he is the most famous king of the Hindu Purānas. In the picture, enlarged from one of his coins, he is shown as an archer with a bow in his right hand. He was a worshipper of Vishnu, but he did not oppress the Buddhists or the Jains. He was a great patron of learning. The famous poet Kālidāsa probably lived at this time. And there is an old Indian story of "nine gems" or learned men who were the ornament of his court, chief of whom was Kālidāsa. Chandragupta did not, like his father, invade the kingdoms of the south, but strove rather to



VIKRAMĀDITYA OR CHANDRAGUPTA II
(From a coin)

make himself complete master of Northern India. He led his armies westwards to Mālwa, of which the capital was Ujjain, to Gujarat, and Kathiawar or Sourāshtra. These countries had been ruled for 400 years by Saka kings, the Western Satraps. The wars against them lasted for twelve years, from about A.D. 388 to A.D. 400. In the end Rudrasinha, the last of the Satraps, was completely overthrown and his country included in the Gupta empire. In the Purānas Vikramāditya is called Rajah Vikram or Bikram, and is given the title of Sakāri, or the Slayer of the Sakas.

¹ Vikramāditya or rājāh Bikram of Ujjain is by some scholars supposed to have been Vasodharmān who reigned in the sixth century. But that Chandragupta II was the real Vikramāka is shown by Dr R. G. Bhandārkar in his *Peep at the Early History of India*, p. 43, and by Mr. Vincent Smith in his *Early History of India*, p. 287 (2nd edition).

He seems to have reigned at Ujjain for many years. He transferred the capital of his empire from Pátaliputra to Ayodhya (in Oudh, now Fyzabad). Pátaliputra, however, continued to be a great and populous city till the invasion of the Huns, after which it is no more heard of till it was re-built 1000 years later by Sher Shah. It is now known as Patna. Our knowledge of India in the fifth century under Chandragupta we get from the writings of Fa Hian.

8. Fa Hian was a Chinese traveller, who came to India about 400 A.D. to visit the scenes of the life and death of Buddha. He wrote a full account in Chinese of all that he saw and heard in India. This account has been translated into English, and is very valuable. As Fa Hian was a Buddhist pilgrim, who came to India to search for Buddhist books and to write down as many stories and legends about Buddha as he could find, he was so intent on these things that he cared little for worldly matters, and does not even mention the name of the great emperor in whose dominions he spent six long years of study and travel. But now and then he notices in passing a few facts of common life that tell us something of the state of the country when he was in it. His accounts show that Chandragupta ruled the countries that he conquered well and wisely, and that the people must have been happy.

9. Fa Hian came into India from Kabul, and travelled eastward right across Hindustan up to the mouth of the Ganges, where he took ship and sailed to Ceylon. On the way he visited all the large towns in the Panjáb and in Hindustan. He says that throughout Northern India the people killed no living thing, nor did any one, excepting the Chandálas or out-castes, eat garlic or onions. Only Chandálas hunted or sold or ate flesh. The rule of the king was very mild. People might go or come as they chose from one place to another. The roads were quite safe for travellers, and he was never in all his travels stopped by thieves. Men who broke the laws of the king were fined. The revenue of the king came from the land-rent. Rebels were not killed, but their right hands were cut off. For money the common people used shells in buying and selling. Everywhere he found Vibáras or

GUPTA EMPIRE

under
Chandragupta Vikramaditya

about 400 A.D.

*Expedition of Samudragupta shown by
arrows thus - → →*



monk-houses kept up by the kings of the country, who gave the monks, of whom there were thousands, beds, mats, food, drink, and clothing. He also found a great many hospitals both for man and beast, where they were treated by skilled doctors and given food and medicine free. It is clear that in the time of Fa Hien New Hinduism, or the religion of the Brahmins, was coming into favour very fast, and that although Buddhism was still followed in many places, it was fast decaying. The king was not a Buddhist, and some of the chief sacred places were not very well looked after. The city of Gaya was empty and desolate, and the holy places of Bodhi-gaya were surrounded by jungle. The holy towns of Kapilavastu, Kusinagara, and Srāvastī were waste and empty, save for a few monks.

10. Kumāragupta, the son of Chandragupta and his queen Dhruva-devī, succeeded, and reigned 12 years, from A.D. 413 to 455. His reign was long, and it seems to have been glorious, for we find that he, like his grandfather, celebrated the Horse-sacrifice. Under him Hinduism came more and more into favour. Nothing else, however, is known about him.

11. Skandagupta (455-480) came next. He had no sooner become king than he had to meet an enemy new to India, the savage tribes of the Huns who invaded his country, which had been free from foreign invasions for a long time, and had become very rich. He defeated them in a great battle and drove them back, about the year A.D. 457. Two inscriptions tell us of his victory. He set up a great "pillar of victory," on the top of which was an image of Vishnu. It is still standing in the United Provinces, to the east of Benares. His kingdom extended at this time all over Northern India, including Gujarat and Sourāshtra. His son he made governor of Junagarh, then the capital of Gujarat. He rebuilt the embankment of the lake under the Girnar hill, raised by Asoka 700 years before, and repaired by Rudradāman the Western Satrap, in A.D. 150. Various inscriptions tell us of the peaceful reign of Skandagupta for the next ten years. He too took the title of Vikramāditya like his grandfather. His capital seems to have been at Ayodhya. He treated Brahmins and Buddhists equally well. But about A.D. 465 a fresh

six are said to be sacred to Brahma, six to Vishnu, and six to Siva.¹

2. These Purānas begin by telling us how the world was created and what happened in the earliest times when they say "millions of spiritual creatures walked the earth." Then the greater and the lesser gods, *déutas* or angels, and *asuras* or demons, might be seen in the form of men or other animals. They moved among men and talked to them. The Purānas describe what happened in heaven and in hell, on the earth and in the air; they recount the deeds of saints and sages, of kings and heroes and mighty chiefs of ancient days. They also contain rules for the worship of the gods by prayer, by fasts, by feasts, by offerings, by festivals, and by pilgrimages. They relate in full the accounts of the *avatārs* or incarnations of Vishnu when he is said to have come down from heaven to earth to redress wrong or to punish the wicked. The Matsya or Fish Purāna tells the story of the avatār of Vishnu in the form of a fish, the Kūrma or Boar Purāna, the avatār of Vishnu as a boar, the Kūrma or Tortoise Purāna, his avatār as a tortoise, and so on. We also find in the Purānas the names of long lines of kings, the later names being historical, i.e. the names of kings who really reigned; but the earlier names go back to the Sun and Moon, or to some god from whom these kings are said to be descended.

The Purānas which are the most useful for history are the Vāyu, the Matsya and the Vishnu. The most popular is the Bhāgavata, which gives the history of Krishna, and has been translated into nearly every language in India.

3 When were the Purānas composed?—Like the other Hindu sacred books, the Purānas, in their oldest form, were not written down but recited or sung by bards or told by the Guru to his Chela. In this very early form

¹ Sacred to Brahma.

Sacred to Vishnu.

Sacred to Siva.

1. Brahma

1. Vishnu

1. Matsya.

2. Brahmanda.

2. Bhagavata.

2. Kurma.

3. Brahma Vāivarta

3. Naradiya

3. Linga

4. Markandeya.

4. Garuda.

4. Vayu.

5. Bhavisa

5. Padma

5. Skanda.

6. Yamana.

6. Varaha.

6. Agni.

they go back so far that there is no trace of when they begin. They are as old as the oldest of the races and tribes that make up the nations of India. Many of the tales are the same as those of the Mahabharata. But they were put into the form in which we now have them in the New Hindu Age. In this form the oldest is the Vāyu, which dates from about 350 A.D., the Matsya about 400 A.D., and the Vishnu about 500 A.D. The chief Purānas seem to have been arranged, as we now have them, during the time of the Guptas.¹

4. Why were the Purānas composed?—One object of the Purānas was to teach all Hindus to worship the gods of the Brahmins, Vishnu and Siva. They were not sacred lore like the Vedas, which might not be told to the Sudra. The common people had no sacred books. They had many tales and legends of countless gods which had been told them by their fathers. All these were taken by the learned Brahmin pandits and worked up into stories and histories which had their roots in tales of old Aryan gods and heroes, as told in the Mahabharata. These Purānas were made to be the sacred books of the common people, the Sudras, and lower castes who might read them. Another object of some of the Puranas—of the Vāyu, the Matsya, and the Vishnu, which are, as we have seen, useful for history—was to please the chiefs and princes of the ruling races, the rajputs as they are called, by showing how they were connected with or descended from Rāma and Krishna and other great kings and heroes of ancient times. The pandits who composed them put into them all that was then known of the lines of ancient kings, but being Brahmins who were no friends of the Buddhists, they leave out the history of many famous Buddhist kings and emperors like Asoka, or tell us next to nothing about them.

¹ Dr. R. G. Bhandarkar, *Peep into the Early History of India*, p. 48.

CHAPTER XXVIII.

THE NEW HINDU AGE.

THE INDO HUNS.

ABOUT A.D. 455 TO A.D. 528-73 YEARS.

IN the fourth century, about the year 375 A.D., swarms of tribes from Eastern Asia, called Huns, spread over Eastern and Central Europe, under a leader named Attila, the 'scourge of Heaven.' They were fierce, cruel savages, who killed the people and burnt their villages wherever they went. They are said to have had "broad shoulders, flat noses, and small black eyes, deeply sunk in their heads, and no hair on their faces."

2 Another horde of the same people, known as the White Huns, settled in the Oxus valley. After a time they went down through the passes in the Hindu Kush mountains, into Afghanistan, where they overthrew the Kushán kingdom of Kabul. After living there for over fifty years they overflowed into India. The first bands who went down were driven back by Skandagupta in A.D. 455, but they kept on *swarming down in great numbers, "like flights of locusts."* About ten years later, they overflowed the Panjab, and then fresh hordes pushed on to the east and south, and about A.D. 470 overthrew the Gupta empire. Their leader was a chief named Toramána.

3 Toramána became the ruler of Málwa about 500 A.D. His inscriptions and coins have been found in various places in Central India. He calls himself a "Maharajah of Maharajahs." When he died, about A.D. 510, his dominions passed to his son.

4 Mihira-gula, the son of Toramána, reigned over the Panjab, Málwa, and Afghanistan. His capital was at a town then called Sákala now Sialkot, in the Panjab. All the Indian stories and legends about him say that he was a bloodthirsty tyrant. At length his cruelty became so unbearable that a number of Indian rajahs combined against him. At their head was Báláditya (also called Narsimha-gupta) rajah of Magadha and Yaso-dharman,

king of a state in Central India. About the year A.D. 528, these two kings completely defeated Mihira-gula in a great battle at *Kulhrur*, near Multan. A great many of the Huns were killed in the battle, and some fled back into Afghanistan and the hill country called Kohistan, where we hear of them in the next century. But as hordes of them had lived in India for over 70 years, it seems likely that a good many had settled in the country, mixed with the people, and become Hindus, but where they settled it is very hard now to say. Toramāna was a Sun worshipper, and his coins bear an image of the sun. But his son Mihira-gula had become Hinduized, for some of his coins have on them an image of the goddess Lakshmi, while a great many have the bull and trident of Siva. The Buddhist books say that he was very cruel to the Buddhists.

5. One of the tribes which settled in India is called in Sanskrit books Hunas. Another tribe, which seems to have come from central Asia with the Huns about the same time, was the Gurjaras who gave their name to Gujarat. These and other tribes, being great fighters and warriors, may have been admitted into Hindu nations as Kshatriyas, whose business it was to fight.

CHAPTER XXIX.

THE NEW HINDU AGE.

HARSHA VARDHANA, EMPEROR OF KANOUJ

A.D. 606 TO 648

ON the break-up of the Gupta empire, a chief named Prabhī-kara Vardhana, who was governor of one of its provinces which lay between the Jumna and the Sutlej, seems to have made himself independent. He was a Bais Rajput, i.e. a Vaisya, who having become a rajah was styled a rajput. He worshipped the Sun. His mother was a princess of the Gupta house. His capital was at Sthanēswara (now Thāneswar), the ancient Kuru-kshetra.

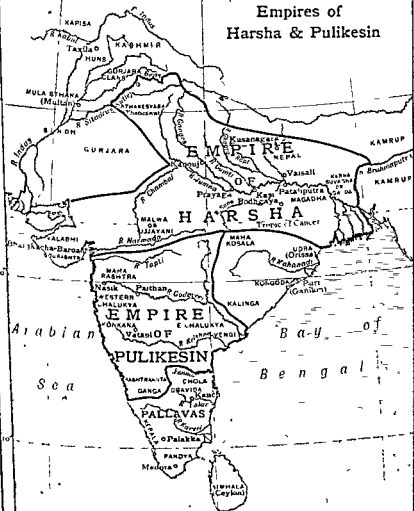
He had fought with and overcome the Huns in Northern Panjab and the Gurjara kingdom of W. Rajputana, of which the capital was at Bhīṣmāl. He was succeeded by his son Rājya-Vardhana, and he by Harsha in A.D. 606.

2. Harsha, whose full name was Harsha-Vardhana, became a very famous monarch. He did not at first take the title of king, but was for five years known as Prince *Silāditya*. The Era, called after him the Harsha Era, begins however in A.D. 606. He reigned for forty-two years, and was the over-lord of all the countries in the valley of the Ganges, being, so far as we know, the last great Hindu Emperor of Northern India.

3. Grahya-Varman, king of Kanouj, had married Rājya-Sī, sister of Harsha. He was slain by the king of Malwa, and Sasānka, king of Bengal. The latter then treacherously killed Rājya-Vardhana. The princess was put in chains. She managed, however, to escape, and fled to the Vindhya mountains. Harsha's first duty, when he became king, was to rescue her and avenge her wrongs. This he did, and conquered Malwa. He then set himself to bring all Northern India under his rule, like Asoka and Chandragupta. He had a large army of 50,000 foot, 20,000 horse, and 12,000 elephants. In five years' time he had conquered North-Western India up to the river Indus. His army was by this time five times as large as it was at first, and he went on fighting for thirty years longer till he had subdued the whole of the valley of the Ganges, including Nepal. Kumāta, the rajah of distant Kāmrup, or Assam, obeyed his orders, and the rajah of the Vālabhis in Gujarat "followed in his train." He did not, however, conquer Kashmir or the Panjab. He tried to subdue the Deccan, but this he could not do. He was driven back by Pulikéśin, the mighty Chalukyan king, who was then emperor of the greater part of Central India as Harsha was of Northern India. The Vindhya mountains divided the two empires. This was about A.D. 620.

We have two very full accounts of Harsha and his empire, written—one by a Buddhist, and the other by a Brahman. The first was Hsien Tsang (or Yuan Chwang), a Chinese pilgrim; and the second, a learned Brahmin poet

Harsha & Pulikesin



Longitude East No. of trees in wh

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named Bina, who lived at his court and wrote an account of his reign, known as the *Harsha Charitra*, or "Deeds of Harsha." We have also a good deal of information from inscriptions and coins.

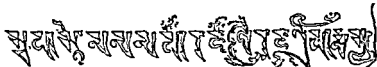
4. H. Tsang is known as the second Chinese pilgrim. He came to India in A.D. 630, about 230 years after Fa Hian, the first Chinese pilgrim who tells us about Chandragupta and India in the fifth century. He stayed in the country for fifteen years, and visited nearly every part of it. He gives us a much fuller account than Fa Hian of all that he saw and heard. He, too, came by way of Kabul, went all over Kashmir and the Panjab, and visited all the chief cities of Northern India. He then went on to Orissa, Kalinga, and the Deccan, and then all through Southern India. He returned by way of the western coast, the Mahratta country, Gujarat, Rajputana, and Sindh.

5. Everywhere H. Tsang went he found Brahminism, or the new Hinduism of the Puranas, side by side with Buddhism. In some parts of the country, as in Orissa, Kashmir, and Southern India, Buddhism had most followers, but everywhere else Brahminism, *i.e.* Hinduism in the new form was the religion of the people. The king himself professed to be a Buddhist, but he also worshipped Siva and the Sun. H. Tsang was told that, in the time of Harsha's father, Sasanka, king of Bengal, who worshipped Siva and hated Buddha, had dug up and burnt the sacred Bodhi tree at Bodhi Gaya, destroyed the Buddhist Viharas, killed a great many of the monks, and driven the rest away. This must have been about A.D. 600.

6. When H. Tsang was in the country, Harsha was the reigning emperor, and under him every one, Buddhist and Brahman, was free to do as he liked, and to worship any god he chose. Learned men were everywhere held in high respect. H. Tsang tells us that the rule of the Emperor was kind and good. After all his wars were over, and his rule firmly established, he seems to have tried to follow the example of Asoka. He never rested, but was ever moving about every part of his huge empire, punishing evil-doers and rewarding those who did well. His revenue was one sixth of the produce of the land. The taxes were light, and the people happy and con-

tented. There were not many crimes, but the roads were not so safe as in the time of Fa Hian. H. Tsang was stopped and robbed more than once. The punishments were severe. Imprisonment, the ordinary punishment, usually meant death, as "prisoners are simply left to live or die, and are not counted among men." For great crimes the hands and feet were cut off. "Trial by ordeal," by fire, water, or poison was common. We must remember that in that age similar treatment of criminals was common in Europe and all over the world. Education was cared for. King Harsha was himself an author. He is said to have written several plays, the best known of which are the *Nag'anda*, "Joy of the Snake-world," a Buddhist tale, and the *Ratnavali* or "Pearl Necklace." He was probably helped by Bana and other poets at his Court.

Here is the signature of Harsha, copied from his handwriting in an inscription.¹



Harsha to name maharajadhiraja Sri Harshaya

7. In private in his latter days, Harsha led the life of a hermit. He forbade the slaughter of any living thing and the use of flesh as food. We are told that "in his zeal for the law of piety he forgot to eat and sleep." Hospitals for the sick and rest-houses for the poor and for travellers were kept up everywhere, and food and drink and medicine given to those who used them.

8. From all that we read of the state of India in Harsha's reign we are led to think that in the latter part of the seventh century, Buddhism was slowly dying out of the land and that by the next century it had nearly ceased to exist. But we must not forget that although the name was lost, much of the teaching of Buddha remained

¹ Taken with the kind permission of the author and publishers from Mr. Vincent Smith's *Early History of India*.

as a part of the New Hinduism. Kanouj was the chief city of the empire when H. Tsang went there. It contained 100 Buddhist viharas and 200 Hindu temples. The emperor held a great Assembly or Darbar there in his honour, in the year A.D. 644, in order that all men might hear his preaching. Twenty-one rajahs, whom Harsha ruled as Over-lord, came to it. At the assembly the Brahmin priests and Buddhist monks argued in favour of their religions. H. Tsang was shown great respect by the emperor, who gave him the title of Master of Laws.

9. After the assembly at Kanouj the Emperor and all the people went on to Prayāga, where H. Tsang saw another great ceremony. On the first day a statue of Buddha was set up; on the second an image of the Sun-god, and on the third an image of Siva. After a great feast, which lasted seventy-five days, Harsha, whom Tsang calls Silāditya, gave away all his treasures, his jewels and the stores of his royal palace to Buddhists, Jains, and Brahmins without making any difference. Money and clothing were given to the poor, to orphans and to beggars. It is said that 500,000 persons received gifts of various kinds. Then he stripped off his royal robes and put on the rags of a poor beggar, as Buddha did when he left his father's home. This the emperor had done once every five years, for the last thirty years. Each time he gave away all the treasure he had heaped up during the five years before. H. Tsang went back to China with rich presents, including over 650 Buddhist books carried on twenty horses.

10. Not long afterwards the Emperor Harsha died, in the year A.D. 648. His empire then fell to pieces.

CHAPTER XXX.

THE NEW HINDU AGE.

FAMOUS TEACHERS AND PREACHERS.

THE New Hinduism was spread over India by many Brahmin preachers from about A.D. 700 to A.D. 1200. They were all great scholars, who had studied and mastered

all the Sanskrit sacred books. They taught philosophy as well as religion, and each of them wrote books and founded a sect or school of followers. Most of them came from South India, where they are called *Swámis*, i.e. Saints. They all preached *faith in God as a person*, and taught people to worship and pray. Buddha, as we have seen, said that prayer was useless, and worshipped no god. The sects they founded are those known as *Smárthas*, *Sri Vishnuvas*, and *Mádhavas*. They spread the worship of Siva, Vishnu, and Krishna throughout India and converted the people from Buddhism and Jainism to New Hinduism.

2. *Kumárla-bhat*, who lived about 750 A.D., was a Brahmin of Assam, who, starting from Bihár, travelled all over India, teaching the old Vedic faith in God who made and rules the world. He disputed with Buddhist monks at the courts of many kings, and is said to have turned multitudes from Buddhism to Hinduism. He was a fierce foe of the Buddhists and of the Jains, and upheld the claims of Brahmins to be the leaders of the people in religion. He wrote many learned books.

3. *Sankarâ-chárya* was the greatest of these Hindu saints or sages. His name is revered by every learned Hindu. All sects claim him as belonging to them, but he is specially the apostle of faith in Siva. He did more than any other teacher to restore Hinduism. The scholars of Europe as well as those of India hold him in high honour for his great learning. This great Hindu divine of the eighth century was a Namubudri Brahmin of Malabar, on the western coast of Southern India. He was born in A.D. 788, and died at the early age of 32 at Kedar-nath in the Himalaya mountains in Kashmir. He became a Sanyâsi at a very early age and wandered all over India. He studied at Benares, and there wrote the works which have earned for him undying fame. He founded four great *maths* or colleges in the north, the south, the east and the west. The chief of these was in the south in his own country at *Srin giri*, the 'hill beautiful,' in one of the wildest parts of the Western Ghâts in Mysore, near the source of the river Tunga. Here the '*Jagat-Guru*,' the '*World Pontiff*,' the thirty-third in succession from Sankarâ

charya the founder (in A.D. 715), still rules the faith of millions of the followers of Siva.

The northern math is at Badrináth, in the Himálayas, in Garhwal in the United Provinces, where the Ráwal or priest is still a Nambudri Brahmin from Malabar. The shrine is of Vishnu. The western math is at Dwáraka in Baroda, the chief seat of the worship of Krishna. The

eastern math is at Puri or Jagaunát in Orissa. The followers of Sankara are called Smárthas, as they follow the teaching of the Smriti books. Sankara wrote a great many books, the chief of them being his 'commentary' or explanation of the Upanishads, the Vedanta Sutrás, and the Bhagavat Gita. His books are the best and clearest we have on the Vedanta philosophy, which he put into the form in which



PRESENT SRINGERI GURU.

we now have it. It is held by the greater number of Hindus. He taught the A-dwaita system of the Vedanta philosophy (monism), but said that knowledge of God, faith in God, and the worship of God were all necessary to salvation. All gods were forms of the one God and all might be worshipped. He himself worshipped Siva, and this is what his followers do. Some of them, indeed, now worship Sankara himself, as an incarnation of Siva. There is an image of him and a temple in S. India.

4. Rámánuja ácharya, who lived in the twelfth century, about 300 years after Sankara, was the great apostle of the worship of Vishnu. He, too, like Sankara, was a Brahmin from the south. He was born about 1150 A.D. in a village close to where the city of Madras now stands. As a boy he studied under the priests of the great temple at Káncchi or Conjeevaram. He then went to Srirangam near

Trichinopoly, and there thought out his system and wrote his works.

After a time he left the land of his birth and travelled over Southern India, teaching the people to worship Vishnu. As the Chola king of Srirangam was a staunch follower of Shiva, he tried to kill Rāmanuja, who fled for his life to Mysore to the Hoysala king. Him he converted from the Jain faith. The Jains were, it is said, treated with great cruelty by the king. Rāmanuja set up a math at Melkote, near Mysore, where the guru known as the Parakala-Swami still reigns. The chief guru of this sect, however, lives at Conjeevaram.

The followers of Rāmanuja are called Sri Veishnavas. He taught that Vishnu was the cause and Creator of the world. His system is called the *Veishṇa dvaita* (i. e. All-Two-ness) because it teaches that God has a *two-fold* form, being both the Creator of the world and the world which he has created, and is *All good*. The Vedantists believe that God is both spirit and matter, but has no form and no quality, good or bad.

5. **Madhavā chārya** was also an apostle of the worship of Vishnu in the form of Krishna. He was born in South Kanara, near the town of Udipi, on the west coast of India, in A.D. 1199, the last year of the twelfth century, and belongs therefore to the thirteenth century. The date of his death is not known. His father was a Saiva Brahmin, a follower of Sankara.¹ He named his son Vasudeva. It is said that at school he was known as Bhuma because of his great strength and skill in wrestling, running and jumping. He learned all that could be taught him of the Vedas and Vedāṅgas, and at the age of twenty-five 'renounced' the world for the life of a Sanyāsi. After a time he was made the abbot or head of the math at the temple of Ananteswara in Udipi and became known as Ananda Tirtha. He

¹ There was another famous Madhava, who lived 100 years later, and is sometimes mistaken for Sri Madhava the Swami or Saint of Udipi, and founder of the Mādhyama sect. He was prime minister to Bukka, rajah of Vijayanagar in the fourteenth century, and was also known as Vidya rāja, under which name he ended his days as guru of the Saiva math at Sringeri. He was a brother of Sāyana, a great Sanskrit scholar and writer.

grew dissatisfied with the the Vedanta teaching of Sankara, and after deep study thought out a system of his own. He then travelled over the country, arguing everywhere both against Buddhism and Vedanta and the worship of Siva. He then took the name Mádhaba. At Trivandrum he met the guru of the Sringeri math and had a fierce dispute with him, and is said to have had the best of the argument. He then went on a tour through Northern India up to Benares. We are told that the stalwart monk, who was as strong as he was learned, and spoke very fast and very loud, when he failed to silence an opponent by the terrors of his tongue, would seize him with his powerful arms and wrestle with him till he laid him on the ground and made him confess that he was vanquished. He went as far as Hardwár, and after long study and deep thought in the forest at the source of the Ganges, wrote his great works, the commentaries on the *Vedanta Sūtras*, the *Brahma Sūtras*, and the *Bhagavat Gita*. He then went back to Udipi, preaching the worship of Vishnu. He was a deadly enemy of the Saiva faith and the Advaita system of philosophy. His followers are known as Mádhabas. They are branded on their shoulders with the 'mark of Vishnu.' The creed of the Mádhabas is *Dvaita* [Two-ness], which teaches that the *Jiv átma* or soul of man is distinct from *Param-átma* or the Supreme Soul, God; and that both are distinct from matter. Matter, the outward world, is no dream or fancy, but is real and eternal. The Supreme Soul is Vishnu or *Nārāyaṇa*, and was born as a man in Krishna. Good men go to Heaven and the bad go to Hell, whence there is no release. *Bhakti*, or faith in Váyu the son of Vishnu, and love of him, is the means of salvation. The sacrifice of living animals is prohibited. Mádhabas are fond of hearing and reciting the *Purānas* or tales of the gods. Mádhaba preached chiefly to Brahmins.

CHAPTER XXXI.

THE NEW HINDU AGE.

LEARNING AND SCIENCE.

Revival of Sanskrit.—Sanskrit learning and Sanskrit literature may be said to have been re-born or revived, after their long sleep during the Buddhist Age, about the third century; to have grown rapidly during the fourth century, and to have been at their prime during the four hundred years from the fifth to the eighth century. This has been called the "Golden Age" of Sanskrit literature, the time when the finest works in the language were written, and the most famous authors lived. The brightest years of this Golden Age were during the reigns of the Gupta emperors—particularly Vikramāditya at Ujjain in the fifth century—and that of Harsha, emperor of Kanouj, in the seventh century. These great kings loved to have at their courts gifted poets and learned pandits, who praised them in their books and sang of their great deeds. The Rajput kings, who came afterwards, all had their poets and their pandits too.

2. It was at this same time, as we have seen, that the new Hinduism, of which the Brahmins were the priests and the teachers, spread over the land. The Brahmins took their sacred language, Sanskrit, with them everywhere. The two went together; Sanskrit and Hinduism. Each helped the other.

3. The oldest inscriptions and writings that we have in India are, as we have seen, those of the Buddhists, and are in Pāli, the spoken language of the people, not Sanskrit. The Brahmins indeed were at first no friends to written books, for their power rested, partly, on their knowledge of the Vedas and other sacred books, and this knowledge they wished to keep to themselves. Writing would spread it among other classes. They therefore handed down the precious knowledge by word of mouth alone. The languages in which this knowledge was hidden, Vedic and Sanskrit, they also kept carefully from the common people, particularly from the Sudras.

4. Sanskrit seems to have been first used in inscriptions in the first or second century A.D. The earliest Sanskrit inscription on stone that has yet been found is that of the Western Kshatrap Rudra dāman at Girnār, about the year A.D. 150. The earliest inscription on a coin is on one of Satya-dāman, another Western Kshatrap of about A.D. 200. All coins before this are in Pāli or some Prākṛit vernacular. And, with this single exception, all coins for the next two centuries are also in Prākṛit.

5. But about the fifth century, *i.e.* from the time of the Guptas, we find nearly all inscriptions, both on stone and metal, in Sanskrit. And whereas nearly all grants of land recorded on metal plates before this time were grants for the upkeep of Buddhist institutions, from about the year A.D. 400 we find grants and gifts recorded in large numbers, for the building and upkeep of Hindu temples and the worship of Hindu gods. From about the year A.D. 400 Sanskrit became the "learned language" of all Northern and Central India. In it nearly all books were written, both in prose and poetry, for hundreds of years afterwards.

6. **Greeks and Indians. Mutual influence.**—We have seen that the Greeks first came to India in the fourth century B.C. under Alexander the Great. We know that Megasthenes and after him the Greek envoys lived at the court of the early Mauryan emperors, and that Chandragupta married a Greek lady, the daughter of the Greek emperor Seleukos. After that Greek kings ruled in North-western India for quite 200 years, from about B.C. 190 to A.D. 50. Later on there was constant trade between Alexandria, the Greek city at the mouth of the Nile, and Barygaza (now Bharóch), at the mouth of the Narmada, from which city goods were taken to Ujjain, the chief city of Málwa. Kālidāsa mentions Yávana and Greek maid-servants at the courts of Indian kings.

7. The Greeks were in those early times the most civilized and the most learned of all the nations of Europe. They were partly of the old Aryan stock; their ancient language had much in common with the Vedic, and the gods they worshipped were in many ways like those of the Vedic Aryans, even their names being the same.

8. That the Greeks brought much of their knowledge

into India and that they took a great deal of knowledge from India to their own land there can be no doubt. It is not likely that two such highly civilized and gifted races as the Greek Aryans and Indian Aryans could have lived side by side for hundreds of years without each giving to the other and each taking from the other. It seems probable that the earliest ideas of sculpture or carving in stone were given by the Greeks to the Indians. The Greeks excelled in the art of sculpture. The marble images of the ancient gods of Greece and their temples are held to be the most beautiful and perfect in Europe if not in the whole world. But having once learnt how to carve in stone, the Indian sculptors soon made a 'style' of their own. The countless images they made in after times are not at all like those of the Greeks. The beautiful temples built by the Jains and the Hindus, and the wonderful stone carvings on them, are not like those of any other people. They were made by Hindu sculptors in their own way, according to their own ideas of what is grand and beautiful.

In astronomy and mathematics it would be hard to say which of the two races taught the other more. The marvellous decimal system of notation now used throughout the world was first thought out by some ancient Indian sage whose name has been lost. In algebra the Indians knew more than the Greeks. In the eighth and ninth centuries Indians taught the Arabs arithmetic and algebra, and the Arabs took their knowledge to Europe. In astronomy it seems probable that the Greeks taught the Indians a good deal, for many of the terms used in ancient Indian works are Greek, but the Indian astronomers improved on this knowledge and carried it much further than the Greeks. They then taught the Arabs, and the Arabs taught the nations of the west. In medicine the Indians taught the Greeks much that they did not know. It is said that Alexander the Great had Hindu physicians in his camp. The Greek philosophers and the old Indian philosophers were equally famous, but the Indian philosophy was probably the older. The fairy tales and fables of Sanskrit and Pāli authors, particularly animal stories like those of the Pauchatantra and the Jātaka books have spread all over Europe. And the game of chess, now played through-

out the world, was invented in India, where it was called the Chatur anga or 'four limbed' army—infantry, cavalry, chariots and elephants, each led by a king and his councillors. It reached Europe through Persia a thousand years ago. 'Check mate' is the Persian Shāh-māt (the King is dead). The Greeks, too, wrote many famous plays long before the Hindus, but whether the Hindu writers learnt anything from them it is impossible to say, for the Hindu plays are thoroughly Hindu, and show no signs of having been taken or borrowed from the Greek.

9 **Astronomy.**—The study of the skies began in Vedic times when the Sun, the Moon, and the Stars were worshipped, and the times and seasons for sacrifices were fixed by their movements. All through the Epic and Old Hindu Ages learned men must have given much time to this study. Hindu writers speak of eighteen Siddhāntas or ancient works on astronomy which have nearly all been lost. One of them was re-cast by later astronomers and this later version we have. The earliest astronomer we know of is *Parisara*, who wrote in the Buddhist Age, probably about the second century B.C. In his siddhānta he mentions the Greeks as Yāvanas and places them in Western India. The next astronomer we hear of is *Garga*, who may safely be placed in the first century B.C. His work is partly a history. He says the Sakas had driven out the Yāvanas and were then ruling. He speaks in high terms of the Yāvanas and Greeks. He says: "The Yāvanas know astronomy well and therefore they are honoured as Rishis."

10. *Arya-bhat*, the next great astronomer, belongs to the fifth century and to the New Hindu Age. He was a Brahmin and was born, as he himself tells, in A.D. 476, in a village near Patna. His great work on astronomy is the *Arya-bhattiya*, named after himself. It is a re-casting of one of the great Siddhāntas of ancient time known as the *Sūrya-Siddhānta*. He knew and taught that the earth turns round on its axis. He gives the true causes of the eclipses of the sun and moon. His calculation of the size of the earth is not far from the truth. His work also treats of mathematics.

Purāṇa-mukha was a native of Avanti or Mālwa and lived in the sixth century. His treatise on astronomy is based

on five of the ancient Siddhāntas and is hence named the Pancha Siddhāntika. His great work, the *Bṛhat saṃhita*, is a huge book which may be called an Encyclopedia, or compendium of all the knowledge of the time, written in the Māhā Kāvya or Epic style of poetry. It is a treatise on astronomy, physical geography, botany, and natural history. It has a complete geography of India as then known. It tells of mountains, rivers, and countries; of rain, wind, and earthquakes, of the sun, moon and stars; and of animals, plants, and vegetables. It gives the rules for making images of the gods, Brahma, Viṣṇu, Śiva, Rāma, Krishna, Gaṇeśa, Kṛveṇa, and a great many more, including Buddha, whom Varaha terms the "benevolent and calm souled god." He is said to have been one of the nine gems at the Court of Chandragupta Vikramāditya.

Brahma-guṇḍa was another famous astronomer who belongs to the seventh century and wrote on mathematics as well as astronomy. His work is the *Brahma-Siddhānta*.

Bhaṣkarācārya, who belongs to the twelfth century, was the last great Hindu astronomer. His work on astronomy is known as the *Siddhānta-Siromani*, that on arithmetic as the *Lalāvati*, and that on algebra as the *Bija-gaṇita*. They all show a wonderful knowledge of these sciences for the age in which their author lived.

11 **Medicine.**—Ancient Hindu writers call the science of medicine and surgery, *Ayur Veda*. Surgery began, no doubt, in very early times, when animals were offered up in sacrifice and eaten. The names of two famous physicians have come down to us.

Chāraka, the earliest writer on medicine, is said to have been the Court physician of the Kusāṇa emperor, Kanishka. He wrote eight medical books called *Sthānas*. They describe various diseases and how to cure them, and medicines of different kinds, made both from plants and minerals. The Arabs, and through them Europeans, learnt a great deal from Chāraka. He is often quoted in early writings.

Susrūta, the great writer on surgery, probably belongs to the fourth century. His six books or *Sthānas* describe as many as 127 surgical instruments, some of them so sharp as to split a hair. He also says a good deal about drugs and plants and minerals.

SANSKRIT BOOKS AND THEIR AUTHORS.

12. **Sanskrit Poets.**—Next to the unknown authors of the Vedas, the Rámáyana and the Mahabhárata, come the poets of the new Hindu Age. Their poems may be classed under three heads, Plays, Epics, and Lyrics.

The Sanskrit *Plays*, or Nátakas, are not *tragedies*, the heroes are not killed. There are, indeed, sad and mournful scenes, and grief and terror may be felt by those who read or hear them, but all ends happily. Nothing which would be thought rude, or vulgar, or improper, is said or done on the stage. They include many lyric songs, sung or recited by the actors. Kings, nobles, and Brahmins in a play speak Sanskrit; women, children, and servants, and the lower classes speak different Prákrits. The jester, or buffoon is always a Brahmin. The best plays are those written by Kálidása and Bhava-bhuti.

The *Epics*, or Maha-Kávyas, are written in 'classical' Sanskrit, full of long compound words and sandhis, and figures of speech, such as simile and metaphor and alliteration. One word may have a hundred syllables. The subject of an Epic must, as Dandin tells us in his *Mirror of Poetry*, be taken from an 'Itihása' or epic story, such as the Mahabhárata. The Epic itself must be long, and contain descriptions of cities, seas, mountains, seasons, sun-rise, weddings, battles, and so on.

Lyric Poetry.—The Sanskrit lyrics are collections of stanzas or verses of four lines each. They are many of them "pictures in words." The words of the poet call up to the mind of the reader a scene as clear and perfect as it would look if painted by a clever artist. They have many beautiful descriptions of Indian scenery.

A short account of the chief Sanskrit authors of the New Hindu Age and of their works follows.

13. Kálidása, the "Father of the Sanskrit drama," "the Indian Shakespeare," was by far the most famous writer of the age. He was not only the greatest of all the writers of Sanskrit *plays*, but equally famous for his *lyric* and *epic* poetry. Not much is known of his life. His name has come down to us as the brightest of the 'nine gems' who are said to have graced the court of Vikramáditya. That

he lived at the court of this great king in Ujjain (Málwa), seems very likely. Chandragupta Vikramaditya reigned from about A.D. 375 to A.D. 153. The exact date of Kálidása is not known, but may safely be put about the middle of his reign, i.e. at about A.D. 400. The beautiful poems of Kálidása are famous throughout the learned world, and have been translated into many languages. Those of his works which have come down to us include three plays, two epics, and two lyrical poems. Taking them in this order they are :

(1) *Sakuntala*, or "the Lost Ring." It tells the tale of Dushyanta. This famous king of the Epic Age, while out hunting, fell in love with Sakuntala, a fair maiden, whom he met in the forest. He married her, and went back to his court, leaving her in her forest home, but gave her his ring on parting. Thinking only of him, Sakuntala one day did not greet a sage named Durvasa, who passed by, with due courtesy. The angry sage cursed her, saying that as she had not known him, so her husband should not know her, unless she showed him the ring he had given her. After a time Sakuntala followed her husband to court with her little boy, but lost her ring on the way. Her husband did not know her, and she was in great grief. But at length a fisherman found the ring, and took it to court. As soon as Dushyanta saw it, he remembered Sakuntala, and made her his queen. The little boy grew up to be the noble Bhárata, founder of the lunar race of Kshatriya kings. Sakuntala, like Sita, is the type of a chaste and faithful Hindu wife.

(2) *Vikram-orrasi*, or "Urvasi won by Valour," the second play, is a story of which the scene is laid partly in Heaven and partly on earth. A king of ancient days named Purávas, hearing that Urvasi, a nymph of the upper world, has been carried away by demons, goes after them and rescues her. He falls in love with her, and is at length allowed to marry her by Indra, King of Heaven, before whom he pleads his cause.

(3) *Málavikāgnimitra* is a story of how Agnimitra, son of Pushyamitra, the Sunga King of Magadha, who was the ruler of Vidisa (Bhilsa), fell in love with Málavika, one of the Queen's ladies. After many trials he married her.

The play gives us a good picture of life in an Indian palace, and of the customs and manners of the second century B.C.

The Epic poems of Kālidāsa are :

(1) *The Raghu-ramsa*, or "Race of Raghu," which is a life of Rama, and an account of his forefathers.

(2) *The Kumāra-sambhara*, or "Birth of the War-god," is the story of the courtship and wedding of Siva and Pārvati, daughter of Parvat, the mountain Himālaya. Their youthful son was Kumāra, the War-god.

The Lyric poems of Kālidāsa, "gems of perfect beauty," are :

(1) *The Mēgha duta*, or "Cloud Messenger." An exile on the Rāmāgiri hills in Central India, thinks of his wife in their home on the far off Himālayas, and sends her a message by a cloud. The poet describes, in sweet-sounding verse, the scenes and countries over which the cloud passes, as it sails northwards through the skies, and the beauties of his home on Mount Kailasa, the loveliness of his wife, and her grief at his absence.

(2) *Ritu samhara*, or "Cycle of the Seasons," describes in melodious lines the six *ritus* or seasons into which Sanskrit poets divide the year. It has many lovely pictures of Indian landscapes.

14 Dandin, one of the two poets of the sixth century, lived probably in Ujjain, at the court of a king named Śūdraka, whom he praises in his poetry. He wrote three works—a play, a prose Romance, or "Story of the Wonderful," and a book on the art of poetry. These three works are as follows :

(1) *The Mriccha Katika*, or "Little clay cart," is a play full of life and action, telling of life in Ujjain. The hero is a poor but noble Brahmin, who has beggared himself by giving away all that he had. A rich lady named Vasanta Sena falls in love with him and marries him.

(2) *The Dasa Kumāra charita*, or "Adventures of the Ten Princes," is in prose. It contains a number of amusing stories of common life.

(3) *The Kavya darsa*, or "Mirror of Poetry," describes the different kinds of verse, the ways of writing poetry, and the chief poems then known.

15. Bhāravi is the second great poet of the sixth century. Nothing is known of his life. An Epic poem of his has come down to us.

The Kirāt Arjuniya, or "Arjuna and the Mountaineer," tells over again a story from the Mahabhārata of the fight between Śiva, in the guise of a 'Kīrāta,' a mountaineer, and Arjuna, the great Pāṇḍava archer. The play is full of tricks and puzzles of language and style.

16. Amara Sinha is said to have been one of the 'nine gems' at the court of Vikramāditya. His real date is very uncertain. He probably lived in the sixth century. He composed a dictionary.

Amara-Kōṣha This famous dictionary, in musical Sanskrit verse, is still read in every Sanskrit school in India.

17. Bhartrihari lived in the first half of the seventh century. He was "grammarian, philosopher, and poet in one." I. Tsing, a Chinese traveller, who spent more than twenty years in India, at the close of the seventh century tells us that the poet seven times became a Buddhist monk, and seven times went back to the world. Bhartrihari himself tells us that he tried hard to keep to a religious life, but found himself unable to do so. He has written some very lovely lyric poetry. These are three '*satakas*' or 'centuries,' or collections of 100 stanzas each. As a man of the world he wrote the *Sringdra sataka* or verses on love. As a monk he wrote the *Nili-sataka*, verses teaching morality, and lastly, as a wandering ascetic he composed the *Vairāgya-sataka*, verses on the life and duties of a bairāgi or sanyāsi.

18. King Harsha Vardhana of Kanauj, A.D. 606 to 648, was, like Vikramāditya, very fond of learned men, of whom there were many at his court. There are three works which are said to have been composed by him. It seems likely, however, that he was not the sole author, although he may have had something to do with them. In the statement on p. 205 the name of the probable author is written below that of the king. These authors were the three 'gems' of his court.

19. Subandhu was the earliest of the three authors of the century.

The Vāsava-datta is a tale in prose of how Udayāna, king

as a sacrifice at the shrine of Durga, but Mīdhava rescues her and then marries her in spite of the king who wishes to marry her to a favourite of his own.

(2) *The Mahatīra-charitā* or "story of the great hero" tells of the life of Rāma down to his coronation. The scenery of the countries that he passes through in his journey in a car through the air from Lanka to Ayodhya is described in beautiful words.

(3) *The Uttara Rāma-charitra*, or later story of Rāma, describes his later life and the banishment of Sita. It is one of the most touching of Indian plays, telling of the tender love of Rama and Sita, made pure by sorrow.

23. Visākha datta, the first of the four poets of the ninth century, wrote a play which is of great value for the history that it gives us.

The Mudra Rākshasa, or "Rākshasa and the Seal," is a tale full of life and action at the court of Chandragupta Maurya. It tells how Chanakya the minister of Chandragupta, tries to win over to his master's side the noble Rākshasa, the minister of the last king of the Nanda line, who was deposed by Chandragupta in B.C. 315.

24. Māgha wrote the epic poem of the century.

Sisupāla-radha, or the "Death of Sisupāla," tells how that prince, son of a rajah of Chedi and cousin of Krishna, was slain by Vishnu.

25. Bhatta Nārāyana wrote a play which is very popular.

The I'ni-samhāra, or "Binding of the Braid of Hair," is a play which gives the story of how Droupadi, the Queen of the Pandavas, was dragged by the hair of her head into the assembly of the Pāndavas and Kouravas by a brother of Duryodhana. It teaches the worship of Krishna and is very widely known.

26. Hāla wrote lyric poetry.

The Sapta-sataka, or "Seven centuries," is a rich treasure of beautiful lyric poems in Prākṛit. In one stanza the Moon is compared to a white swan sailing by night on the pure lake of the skies, between the starry lotuses spread over it.

27. Rāja-sekhara was a poet of the tenth century who lived at the court of Mahendra pāla the Parihār Rajput rajah of Kanouj. He wrote several plays which, though

light and graceful, are not so good as those of Kálidása and Bhava-bhuti, whom he seems to have imitated. The two best of them are :

(1) *The Bāla Rāmdyana*, or story of Rāma, remarkable as being the longest Indian play ever written.

(2) *The Bāla Bhārata* gives the events of the Mahābhārata from the wedding of Droupadi to the departure of the Pāndavas to the forest.

28. Dāmódara Misra in the eleventh century, probably lived in Ujjain at the court of King Bhoja of Málava. He wrote a play.

The Hanumán Nāṭaka is a poor play, giving the story of Rāma with that of his ally Hanumán.

29 Krishna Misra, the other poet of the eleventh century, lived at the court of Kirti-varman, one of the Chamel Rajput kings, who was his patron, and had his play acted at his court

The Prabódha chandródaya, or "Rise of the Moon of Knowledge," is a play which gives a good account of the Vedānta philosophy. The chief Vices and Virtues, such as Truth, Goodness, and Error, speak and act as real living persons. The object of the author was to glorify Vishnu and exalt Brahmins

30. Jaya-deva was a native of Bengal, who lived at the court of King Lakshman-Sen. The lyric play he wrote is very popular.

The Gita Govinda, or "Cowherd in Song," is a play filled with beautiful lyric songs. It describes the love of Krishna [or Go vinda = Cow herd] for the lovely shepherdess Rádha, whom he meets on the banks of the Yamuna, their quarrel and reconciliation, and at last their marriage. Rádha is said to typify the human soul.

31 Sri Harsha was a poet who lived at the end of the twelfth century

The Naishádyá, or "the Royal Gambler," is an epic poem telling the story of Nala, king of Nishada and Damayanti. The tale is an episode of the Mahābhārata, how Nala lost his all by gambling, but got it back in the end. The Nalódaya is another version of the same story, of which the author is unknown. It has been translated into many Indian vernacular languages.

32. Kalhana was a learned Brahmin of Kashmir. He was the son of the chief-minister at the court of a king Harsha of Kashmir, who reigned in the twelfth century. He was a Saiva Hindu. He wrote a history of the country.

The Rajah Tarangini, or "River of Kings," is a history of Kashmir—the only ancient Hindu history with dates—from the earliest times to the twelfth century. The first part of the book is mere fable, but the later parts, with lines of kings and their dates, is very valuable.

33. Chánd Bardai is said to have been the court poet of Rajah Prithvi, the Rajput emperor of Delhi, in the twelfth century.

Prithví Rāsa is an Epic—also known as the Chand-Rāsa—in Hindi, giving the history of Prithvi Rajah or Rai Pithora, the most famous of all the Rajput kings. He reigned in the twelfth century, and was the last Hindu emperor of Delhi.

34. Rāmānuja āchárya, the great Hindu preacher of the Sri Veishnavas, lived in the twelfth century, and wrote learned *Commentaries* on the Hindu sacred books.

BOOKS AND THEIR AUTHORS.

NEW HINDU AGE, A.D. 300 TO A.D. 900.

FOURTH CENTURY A.D. 300-400.	FIFTH CENTURY. A.D. 400-500	SIXTH CENTURY. A.D. 500-600.
Susruta. Medicine— <i>Sthanas</i>	Kālidāsa. Plays— 1. <i>Saluntala</i> . 2. <i>Vikramorvasi</i> . 3. <i>Mālavikā Agnimitra</i> . Epics— 1. <i>Rāghu-ramsa</i> . 2. <i>Kumdra sambhava</i> . Lyrics— 1. <i>Mēgha dūta</i> . 2. <i>Ritu saṁhāra</i> .	Dandin. Play— <i>Mricchā-latika</i> . Prose Romance— <i>Dasa-kumara-charitra</i> . Book on Poetry— <i>Kaṭya Darsa</i> . Bhāravi. Epic— <i>Kirāt-Ārjunia</i> . Amara Dictionary— <i>Amara koṣha</i> .
	Ārya Bhaṭṭa Astronomy— <i>Sūrya Siddhānta</i> .	Varāha Mihira. Astronomy— <i>Bṛihat Saṁhita</i> .

BOOKS AND THEIR AUTHORS.—*Continued.*

SEVENTH CENTURY A D. 600-700	EIGHTH CENTURY A D. 700-800	NINTH CENTURY. A D. 800-1000
Ehartrihari.	Bhava bhūti.	Viśākha-Datta.
Lyrics—	Plays—	Play—
1. <i>Sringara sataka</i> 2. <i>Nati sataka</i> 3. <i>Vairagya sataka</i>	1. <i>Mālati-Madhava.</i> 2. <i>Maha-rira-charitra.</i> 3. <i>Uttara Rama chari- tra.</i>	. <i>Mudra Rakshasa.</i>
King Harsha Subandhu.		Māgha.
Play— <i>Vasara datta</i>		Epic— <i>Sisupāla vadha.</i>
King Harsha Bāna Bhat.		Bhatta Nārāyana.
Play— <i>Ratnāvali</i>		. Play— <i>Veni samhara</i>
Bāna Bhat.		Hāla.
Romances—		Lyric (prakrit)— <i>Sapta sataka</i>
1. <i>Harsha charitra</i> 2. <i>Kudambara</i>		
King Harsha Dhāvaka.		
Play— <i>Nāg duanda</i>		
Brahma Gupta.	Kumārila Bhat.	Sankara Achārya.
Astronomy—	Philosophy and Reli- gion—	Philosophy and Rē- ligion—
<i>Brahma Siddhanta.</i>	<i>Commentaries</i>	<i>Commentaries</i>

BOOKS AND THEIR AUTHORS—*Continued.*

TENTH CENTURY A.D. 900-1000.	ELEVENTH CENTURY. A.D. 1000-1100.	TWELFTH CENTURY. A.D. 1100-1200.
<p>Rāja Sékhara.</p> <p>Plays—</p> <ol style="list-style-type: none"> 1. <i>Bāla Rāmāyana.</i> 2. <i>Bāla Bhārata.</i> 	<p>Dāmódara Mísra.</p> <p>Play—</p> <p><i>Hanumán nataka.</i></p> <p>Krishna Mísra.</p> <p>Play—</p> <p><i>Pradhótha Chandró- daya.</i></p>	<p>Jaya Déva.</p> <p>Lyric Play—</p> <p><i>Gita Govinda.</i></p> <p>Sri Harsa.</p> <p>Epic—</p> <p><i>Naishádyá.</i></p> <p>Kalhana.</p> <p>History—</p> <p><i>Rāja Tarangini</i></p> <p>Chánd Bardai.</p> <p>Epic (Hindi)—</p> <p><i>Prithi Raj Ransa.</i></p> <p>Rámánuja.</p> <p>Religion and Philo- sophy—</p> <p><i>Commentaries.</i></p>

CHAPTER XXXII.

THE NEW HINDU AGE.

THE RAJPUTS.

A.D. 600-1200.

THE last great emperor of the Buddhist age in Northern India was Harsha Vardhana. He was 'Lord of the North,' as Pulikesin, the mighty Chálukyan king, was 'Lord of the South.' When he died his vast empire fell to pieces. The smaller kingdoms which he had ruled as overlord at once began to fight, one against another. The next three hundred years, i.e. from about A.D. 650 to A.D. 950, seem to have been a dark and dreary time of constant fighting and confusion. The ancient tribes and nations of the Epic and Old Hindu Ages were broken up. Great and famous cities like Ayodhya and Pátaliputra lay in ruins. Men left them and went elsewhere. Fertile countries grew desolate, and in many places forests once more grew up and covered the face of the land.

2. The little knowledge that we have of these troublous times we get from tales handed down in the old writings called Puranas and from three books written shortly afterwards. These are (1) A History of Kashmir written in verse about A.D. 1150 by a Brahmin named Kalhana and known as the Raja Tarangini, (2) A History of Gujarat by a Jain monk called Hema Chandra, and (3) a long epic poem called the Priti Ráj Rāsa by the poet Chánd Bardai—a history of the great Rajput king Prithvi Rajah, 'Lord of Sámbar, Delhi, and Ajmir.' From the tenth century we also learn something of the names of kingdoms and the kings who ruled them from coins and inscriptions.

3. As the old names are lost, new names, new kingdoms, new nations, come into view. The most striking event of the age is the rise of the Rajputs, of whom we now first hear. This is why we call it *the Rajput Age*. Any map of the time, from about A.D. 800 to A.D. 1200, will show

Rajput kingdoms everywhere. The Rajput princes are the most famous of the Hindus of the Middle Ages, even down to modern times. The most romantic tales are told of them. They were the bravest of the brave, they had the highest sense of honour, and they are the pride and the glory of India. Who were the Rajputs? To what race did they belong and where did they come from?

1. We have seen how, during the Buddhist Age, invaders had for hundreds of years poured into the north-western countries of India. Chief among them were Persians, Parthians, Greeks, Scythians, Turks, or Turuskas as the Indians called them, Huns, and Gurjaras. There were also the Válas (of Válabhi), the Mers (of Merwar), the Káthias (of Kathiáwar), the Mallas (of Malava), and probably many other tribes whose very names have been lost. One after another, they came down through the passes in the hills, and settled wherever they could find a resting place. This stream of invasion kept on flowing all through the Buddhist Age down to about A.D. 500, when Mihirágula, the savage chief of the Huns, was defeated in the battle of Kahrur and driven back into Kashmir. Whether the stream then ceased to flow we do not know, or if it did, what stopped it, it would now be hard to tell. Shortly after A.D. 600 the mighty power of Muhammad, the Prophet, arose in Arabia and Arab armies spread over Central Asia. It may be that the conquest of Persia, Turkistan, and Afghanistan by the Muhammadan Arabs, stopped the inrush of tribes from those countries. But whatever the cause was, we do not read of any fresh swarms of invaders from the north-west for about 500 years, from the time of Mihirágula to the invasions of Mahmud of Ghazni, i.e. from about A.D. 500 to about A.D. 1000. All this time the north of India seems to have been, so far as we know, left to itself. This was the New Hindu Age, the birth time of the Rajput kingdoms. The old races of the country and the new races that had come in were mingling and settling down together and forming the Indian nations of modern times.

5. Where did these invading tribes come from and to what races did they belong? The Greeks we know and the Persians we know; they were mainly of the Aryan

race. But what were the Scythians,¹ the Turks and the Gurjaras? They all came, so far as we know, from countries which were a part of the old homes of the Aryans; at any rate they came from that direction, from the north-west, into the Indian countries now called Panjab and Rajputana.

6. Can we tell to what race the people who *now* inhabit this part of India belong? Yes, we can tell this. The race-marks of the people who now live in Rajputana and the Panjab show very clearly that they belong to the Aryan family. There is no trace of Mongol or Dravidian there.²

7. What do we know of the Huns? It has usually been thought that the Huns were of the Mongol race, the same race to which the Chinese belong. The accounts we have of the Huns who invaded Europe say that they had most of the race marks of the Mongol.³ If this be the case, the Huns cannot have settled in the Panjab or Rajputana. If they did they were not Mongols.

8. The Indians who lived in the next age, in the sixteenth century, as we shall see later on, made the mistake of thinking that Babar and his followers were Mongols. They called them Mughals, another form of the same word. They were not Mongols at all, but Turks or Turuskas, and were of the Iranian or Aryan stock.

9. We may now answer the question 'Who were the Rajputs?' We know that warlike tribes, one after

another, settled in North-Western India. There we lose sight of them. Three or four hundred years afterwards we find these same countries filled with Rajputs and Jats not known before. It seems clear that the Rajputs and Jats are the Hinduized descendants of these tribes, i.e. of Parthians, Greeks, Sakas or Seythians, Gurjars, and Turuskas or Turks, and other tribes, all of the old Aryan stock.¹ Rajputs, however, are found not only in the Panjab and Rajputana;² there are great numbers of them in the United Provinces and Bihar, and some in Central India. These Rajputs, there can be little doubt, are largely descendants of many of the Kshatriyas of the old time, particularly those of the Ganges Valley. These Kshatriyas, we must remember, included the descendants of chiefs of many of the old native races who had mingled with the Aryans. Among them too may be found, along the Vindhya mountains and elsewhere, the descendants of the higher families of the Bhils and Gonds, who were Hinduized a thousand years ago and more.

10. The races who came from the cold climes of the north were splendid soldiers and were stronger than the Hindu nations whom they overcame, but they were not so civilized. They were rude and ignorant as compared with the thoughtful and cultured Brahmins of India. And the men of muscle yielded, as they have always done in the history of the world, to the men of brain. Each tribe in turn, as it settled down for good in India, was Hinduized. Their habits, their language, their dress, their food, their religion, changed. They became Hindus. What religion did they follow and into what caste were they put?

11. When the earliest of these tribes came over they found Buddhism and Jainism the chief religions in that part of India in which they settled, and some of them seemed to have tried these religions for a time. But, as

¹ By the last Census report, out of about 10 millions who claim to be of Rajput descent, one fifth are Muhammadans. About 4 millions belong to the United Provinces of Agra and Oudh, 2 millions to the Panjab; 1½ millions to Bihar; about 650,000 to Rajputana; 650,000 to Central India; 350,000 to the Central Provinces; 500,000 to Bombay, and the remainder in small numbers are scattered over India.

we find from coins and from books later on, they all went over to the religion taught by the Brahmins. How was this?

They were all, we know, warlike races. The mild and gentle teaching of Buddha did not please these fighting men from the north. Buddha said that it was a sin to fight and to kill. Men, he said, should try to live quiet, calm and peaceful lives, free from anger, from passion and from strife. But fighting was what they delighted in. They felt the 'sierce joy that warriors feel' when they kill a foe in fair fight. Manhood, bravery, was with them the highest form of virtue. The Buddhist said that life was misery. But the Northmen loved life. To them life was joy, living was a pleasure, fighting was a pastime.

This was why these fighting races chose the religion of the Brahmin rather than the faith of the Buddhist. They found that the Brahmins were held to be the highest caste in India by those Hindus who were not Buddhists. They were the learned class, the priests, the teachers, the advisers of kings. The chiefs of the rude and unlettered strangers were glad of the help and advice of the learned and polished Brahmin who could teach them what to do and admit them as Hindus into caste. On the other hand, the Brahmins who lived in that part of the country were glad to help them. They hated Buddhism and wanted it to be rooted up. The chiefs of the northern races would they hoped, do this. They soon found a place for them among the Hindu castes.

12. In India the fighting caste was held to be the Kshatriya. The old Hindu law books laid it down that the duty of the Kshatriya was to rule and to fight. He might not trade, he might not plough, he might not tend cattle. His work was to fight, his duty to 'stand firm in battle and not to turn back,' to defend the other classes and to 'give alms to the Brahmin.' His gods were by this time Rama and Krishna, mighty heroes of old, who fought and bled and earned undying fame. These were the gods that suited the Northmen.

There were three distinct lines of ancient Kshatriya kings. They were known as (1) The Solar or Sun race, said to have descended from Lava and Kusa, the sons of

Rama; (2) The *Lunar* or Moon race, descended from Puru; and (3) The *Yádava* or Jádú race, who claimed Yádú (the brother of Puru) as their great forefather. To this race Krishna belonged. The chiefs of the new northern races could not be Solar, Lunar, or Yádava. But, seeing that they worshipped the sun and held fire to be sacred, the Brahmins said that they were *Agni-kula* or the Fire race, and were descended from Agni or 'born from the fire.' And the poet Chand, who wrote the *Pritivi Ráj Raisa* in the eleventh century, tells us, in his poetical way, the story of the birth of the *Agni-kulas*.

13. Chand says that in ancient times a Brahmin named *Parasuráma*, or Rama with the Axe (an avatar of Vishnu), destroyed the whole *Kshatriya* race. There was no one left to rule the land, for 'ruling is the business of the *Kshatriya* only.' There was great disorder everywhere. The Brahmin *Rishis* and *Sages* who lived on Mount Abu could not perform their sacred rites as they were troubled by the constant attacks of the '*Daityas*.' There were no *Kshatriya* warriors to drive them away. Abu is a lofty mountain, 5600 feet high, that rises from the plains to the south of the *Aravallis*. It is the loftiest peak in Northern India, south of the *Himálayas*, and so sacred that it is called the '*Guru of the Hills*.' The Brahmins prayed to the gods who came down to Mount Abu to create a new race of rulers of the earth. They made a big Fire-pit on a peak still called *Agni-konda*, Fire hill. Out of it there came four warriors. The first was *Parihara*, the second *Chalukya* (or *Soláñki*), the third *Pramara*, and the fourth *Chaubán*. From them were descended four clans of the same names, who were the *Agni-kula Rajputs*.

This is probably a poetical way of saying that these four clans settled all round Mount Abu and that they were there Hinduized and helped the Brahmins against their enemies, the *Buddhists*, called in the story *Daityas*, an old name for any foe of the *Aryan Brahmin*. The same poet gives us the names of 36 *Ráj kula* or Ruling races.

14 The chief of the *Ráj-Kula* were the Solar, the Lunar, the Yádava, and the *Agni-kula*. There were many more that are not known now. The common name *Rajput* seems

to have been given by the Brahmins to all these. It came into use, so far as we know, in the eighth century. There was indeed no need to invent the term 'Rajputs.' It means 'Sons of kings,' 'princes,' and this was just what the chiefs of these tribes and their families were. They could be called by no other name. In time, as the families multiplied and inter married, it came to mean a caste, the caste now known as the Rajput. But at first no caste was implied. A Brahmin might be a Rajput, if he were a king, and so might a Vei-ya or a Sudra. So might a Saka or a Turk or a Gurjar. As the word Rajputs means princes, it is not likely that *all* the men of a Northern tribe were termed Rajputs when they became Hinduized. Probably only the higher families, the chief and his kinsmen, were so called, and their descendants in after times. The lower classes, the men who ploughed and tended cattle and were servants or did lower kinds of work, would have some other name. The Jats and Gujars and Meds, and other lower castes who now live in Rajputana and the Panjab, are very probably the descendants of the lower classes of the Northern tribes, whose higher families were called Rajputs.

15. There seem to have been in the seventh and eighth centuries, five chief centres of Rajput clans in Northern India. Three of them were of the old Kshatriya race, a fourth was the Agni-kula, and a fifth was made up of Hinduized Bhils and Gonds. These centres were—

- (1) Oudh and Bihar, the seat of the *Solar Rajputs*.
- (2) The Doab, between the Jumna and Ganges, the old Kuru-Panchala Kingdom, the seat of the *Lunar Rajputs*.
- (3) The Indus Valley and the Valley of the Chambal, including Malwa, the seat of the *Yadavs*.
- (4) Western Rajputana, the country round Mount Abu, the seat of the *Agni kula*.
- (5) The country lying to the north of the Vindhya mountains, now called Bundelkand and Baghelkand, the seat of the Hinduized Bhils and Gonds.

In the later times there were great wars and deadly feuds between the Rajput clans. The reason was no doubt

because they came from such different races. Sometimes the Kshatriya Rajputs would combine against the Agnikulas. There was much moving to and fro. Many clans left their first seats and went to other parts of India. When the Muhammadans conquered the Valley of the Ganges, some of the Kshatriya clan left it altogether and went to Rajputana, where they could defend themselves better. We find Rajput kingdoms in the Deccan and even in Southern India.

16 The map on the opposite page shows the chief Rajput clans and kingdoms in Northern India before the Muhammadan invasions. These clans were :

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|--------------------|----------------------|
| (1) The Gurjara. | (8) The Tomaras. |
| (2) The Parihāras. | (9) The Rahtors. |
| (3) The Prāmāras. | (10) The Chandels. |
| (4) The Chauhāns. | (11) The Baghelas. |
| (5) The Chālukyas. | (12) The Vālabhis. |
| (6) The Gohlots. | (13) The Bundels. |
| (7) The Kachwahas. | (14) The Kalachuris. |

17. The Gurjara or Gujars were the strongest and most widely spread of the Agni-kula Rajput clans. They were probably Turuska or Turki tribes. We first hear of them in the sixth century, when they were defeated by the father of Harsha Vardhana. From them the Parihāras, Chauhāns, Prāmāras, and Chālukyas seem to have sprung, as they are also called Gurjara. It may be, however, that 'Gurjara' was a term applied by the Indians of those days to all invading clans that came in about that time, or it may have been a common name taken by themselves for some reason not now known. The meaning of 'Gurjara' is not known, nor has any country ever been heard of, with this name, in Central Asia. In the time of King Harsha, in the seventh century, the Gurjaras ruled all Western Rajputana from their capital Bhinmal or Simāl, north west of Mount Abu. About 800 A.D., one of their kings, Nāga-bhata conquered Mahōdaya or Kanauj. He was the first of a long line of kings who ruled Kanauj for nearly 300 years down to A.D. 1060. Their most famous king was Bhoja I. and his son Mahendra Pala, who, in the ninth century, ruled so many countries that he claimed the title

EARLY RAJPUT KINGDOMS

New Hindu Age

About A.D. 700-1200

Thangwa

TOMARAS
(Gahviravars)

Delhi

R. Jumna

Mathura

R. Yamuna

Bharatpur

R. Yamuna

Delhi

R. Yamuna

Delhi

R. Yamuna

Delhi

R. Yamuna

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R. Yamuna

Delhi

R. Yamuna

Delhi

R. Yamuna

Delhi

Thangwa

TOMARAS
(Gahviravars)

Delhi

R. Jumna

Mathura

R. Yamuna

Bharatpur

R. Yamuna

Delhi

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R. Yamuna

Delhi

Thangwa

TOMARAS
(Gahviravars)

Delhi

R. Jumna

Mathura

R. Yamuna

Bharatpur

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Delhi

Thangwa

TOMARAS
(Gahviravars)

Delhi

R. Jumna

Mathura

R. Yamuna

Bharatpur

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Thangwa

TOMARAS
(Gahviravars)

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R. Jumna

Mathura

R. Yamuna

Bharatpur

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Delhi

of Emperor. At this time they ruled over the Eastern Panjáb, Rajputána, Málwa and the whole country down to the Vindhya mountains from their capital at Kanouj. They seem to have been known either as Gurjara or Parihára. But fifty years later, during the reign of Mahi-pála, the Chandels seized on the Southern Province of Bundelkand Krishnarajah, the chief of the Pramára clan of the Gurjaras, who was governor of Malwa, made himself independent ruler of that province about 915. The chiefs of the Parihár and Chauhán clans did the same about the same time, in Rajputána. Finally the Gaharwár prince Chandra-deva took Kanouj in 1050, and Anangapál—the Gurjara king then reigning—fled to his stronghold on the Jumna known as the Lal-kót or Red-fort. For some unknown reason the name of the family was then changed to Tomára or Tuar, and the modern city of Delhi grew up around Lal-kót. Here the Tomáras reigned for about 100 years till, in 1170, the rule passed to the Chauhán chief Prithiví ráj, the son-in-law of the last Tomára king, Anangapál II, who had no son.

We find another branch of the Gurjaras in Gujarat about the year 975, and to it they gave their name. The country was before this known as Lata. This branch was known as the Chálukya. They ruled all Northern Gujarat.

The royal or ruling families of the Gujar tribe was, as we have seen, called Rajputs, and their various clans were known as Chauhán, Parihára, Pramára and Chálukya, all Agni-kulas. The lower families are still known as Gujars, and give their name to the districts of Gujrát and Gujránwala in the Panjab.

18. The Pariháras once ruled all Bundelkand, with their capital at Mahoba and their stronghold at Kálanjar. They then moved on to Mewar and ruled in Gwalior for about 100 years in the twelfth century. They were driven out of that country by the Ghlots. They are now hardly known.

19. The Pramáras or Puars were very widely spread. Their first seats were on the Indus. They ruled Gujarat in the second century and Málwa in the eighth century. A princess from this house married a Válabhí prince, and

was the mother of the ancestor of the Mewar clan of Gehlots or Sesodias.

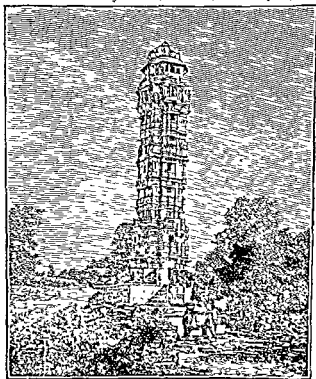
20 The **Chauhāns** first settled in Ajmir, which was fortified by their chief Ajaya-pāla. In the twelfth century they took Delhi from Anangapāl, chief of the Tomaras. Their most celebrated chief was Rai Pithora or Prithivi rajah 'lord of Sambhar, Delhi and Ajmir,' the most famous of all the old Rajput heroes. The story of how he carried off the daughter of Jaichand, the rajah of Kanouj, about 1175, is well known. He defeated the Chandels and drove back the Muhammadan armies under Shahab-ud din or Muhammad Ghorī. But Muhammad Ghorī returned with a stronger army the next year (1192) and defeated and killed Prithivi-rajah, who was the last Hindu king of Delhi. The Chauhāns now rule the states of Kotah and Bundi in Rajputana.

21. The **Chālukyas** were very widely spread. From the parent tribe many clans branched off and founded kingdoms in Western India and in the Deccan. Some of these clans were also known as Solanki. Solank or Solāk is a prakrit form of Chālūk. We first hear of them in the sixth century.

(1) The **Chālukyas of Anhilwār** in Gujarat arose in the tenth century. Their kingdom was founded by Mula rajah in A.D. 941, and lasted for about 350 years, till 1298, when it was overthrown by Ala-ud-din the Pathan emperor. Their chief city was Anhilwāra (now called Patan) in the north of Gujarat. They were at first Jains. A full account of them is given by a learned Jain monk named Hemra Chandra, who lived in the eleventh century. He styles Mula-rajah a Maha rajah of Maharajahs, and calls him the 'glory of his dynasty.' We have a list of twelve kings, the first of whom was Mula rajah, and the last, Tri-bhuvana pāla. One of the kings of this line, named Bhīma rajah, was reigning when Mahmud of Ghazni, in 1024, sacked the temple of Somnāth which was in his dominions. It was a temple of Siva, for by that time the Chālukyas had become worshippers of Siva.

(2) The **Eastern and Western and Later Chālukyas** ruled in the Deccan. We shall read about them in the history of the Deccan.

22. The Gehlots say that they are of the Solar race, and claim to be descended from Lava, elder son of Rama. Their Rána or chief is called the 'Sun of the Hindus,' and is acknowledged to be the highest in rank of all the 36



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royal races. The Rána comes of a line that has ruled in Mewar for 1200 years, longer than any other line of kings in India. It was there long before Mahmud of Ghazni invaded India in A.D. 1000, and it is there still. The clan are now called Sesodias. The founder of the clan was Kanak-Sen, who is said to have found his way in A.D. 145 from Ayodhya to Sourashtra, where the Pramáras were

then reigning, and wrested the kingdom from them. The royal family was at first called Sen after him. They ruled at Valabhi for over two hundred years. This city is said to have been sacked by 'the barbarians' (probably Huns) in A.D. 514, and the reigning Valabhi king was killed. His widow, Pushpa-vati, who came from the Pramara clan, fled to the north with those of the Valabhi clan who were left, and settled in Mewar. She hid for some time in a cave or *guha*, and here her son was born and the name Guha given to him. This was how the name Guha-lot or Gehlot arose. The Bhils befriended the family, and among the Bhils they lived for eight generations. A Bhil still paints the *tika* on the forehead of the Rana when he is crowned. After a time the capital city of the clan was at Sesoda in Mewar, and they were therefore called Sesodias. A century later the reigning chief, named Bappa, took Chitra Kot or Chitor from the Pramaras. This was in A.D. 784. In Chitor the famous Jai Stambha or Tower of Victory was raised by Rana Kambha in 1450 to celebrate his victory over the combined Muhammadan armies of Malwa and Gujarat. Chitor was again and again taken by Muhammadan kings, by Ala-ud-din in 1303, and by Akbar in 1567. In 1567 Udaï Singh, the rajah, fled to a city named after him, Udaipur. It still remains the chief city of the Mewar state.

23. The Kachwahas claim descent from Kusa, the younger son of Rama, and thus to be of the Solar race. The first record we have of them is an inscription in Gwalior showing that their chief Vajra-dama took Gwalior from the kingdom of Kanauj, and reigned there as king. In 1150 they took Amber, and there they have been ever since. Their chiefs are known in history as Rajahs of Amber. Jai Singh made Jaipur their capital. They were among the first to join Akbar, who married a princess from their family. Bihari Mal, Bhagwan Das, Man Singh, and Jai Singh are all very famous names in the history of the Mughal emperors.

24. The Tomaras or Tuars we always hear of close to Delhi. They were, as we have seen, a Gurjara tribe. Their princes all have the clan name of Pál, e.g. Ananda Pál or Ananga Pál. In 1170 the headship of the clan

passed to the Chauhán chief Prithiví-rajah, the son-in-law of the last Tomara chief, who had no son.

25. The Ráhtors are probably connected with the Ráshtra-kutas, whom we first hear of in the Deccan. If so, they may be an old Yádava Kshatriya family who came down by the coast route through Gujarat in very early times. One branch called Gaharwár seems to have gone back to the north, for we find that a Gahawár chief named Chandra deva took Kanouj in the eleventh century about 1090. His descendants ruled there in great splendour till 1193, when Muhammad Ghori took Kanouj. The Ráhtor king was then Jaichand, whose daughter was carried off by Prithivi-rajah of Delhi in 1175. When Jaichand was killed, his son Seoji led the clan to Ajmir and Bikanir. They fixed upon Jodhpur in Márwár as their chief city, and there the Ráhtor line still reign. One of their princesses, Jodhbai, married Akbar, and the Rahtors made some of the bravest soldiers in the Mughal army. The Ráhtors themselves say that they came from Gadhipur or Kanouj in the fifth century, and are descended from Kusa, the son of Ráma. If this be true, they are of the Solar race.

26. The Chandels were a powerful tribe whom we first find grouped around Mahoba and Kálanjar. They were probably Hinduized Gonds. Bundelkand is the country between the Jumna with its tributary the Betwa and the Vindhya mountains. In old times it was known as Jejáka-bhukti or the country of Jejáka. Here in the ninth century the Chandels settled, after driving out the Gaharwárs who were there before them. They built many fine temples and made lovely lakes by throwing embankments across openings in the hills. Their chief towns were Mahoba and Kalanjar. The Jumna separated their kingdom from Kanouj. They at first paid tribute to the Emperor of Kanouj, but seem to have become independent in the tenth century under their chief *Harsha*, who married a Chauhan princess.

Harsha went to the help of his overlord, Mahipála, the Emperor of Kanouj, when he was attacked by the Ráshtrakutas under Indra III. in A.D. 916. He drove away the Ráshtrakutas, but seeing how feeble the emperor was, he

shook off his control. His son *Yaso-varman* seized on the strong fort of Kálanjar and is said to have been a 'scorching fire,' to the Gurjara emperor of Kanouj. He forced Devapála, king of Kanouj, to give up to him a famous image of Vishnu, which he placed in a beautiful temple which he had built in his own country. *Dhanga*, the son of Yaso-varman, who reigned for fifty years, was a great king, who adorned his country with many beautiful temples. He joined the other Rajput rajahs who fought against Subuktigin under the leadership of Jaipál of Lahore in A.D. 991. His son *Gauda* joined the other Hindu princes who, under the leadership of Ananda-pál, son of Jeipál, rajah of the Panjab, fought with Mahmud of Ghazni in A.D. 1009. *Kirti Varman*, who reigned for fifty years, from 1050 to 1100, was another famous Chandel rajah. At his court lived the poet Krishna Misra, author of the Sanscrit play called the *Prabodha-Chandrodaya* or *Rise of the Moon of Intellect*. The last great Chandel chief was Parmál, who waged a fierce war with Prithiví, the Chauhan rajah of Delhi, by whom he was defeated in 1182. An account of this war is given in the *Chand Ráya*. In 1203 Kutb ud din took the fort of Kálanjar from Parmál. Soon after the Bundels, also called the Gherwáls, a branch of the Gaharwára, overcame the Chandels and took the country. They gave their name to Bundelkand. Bir-Singh-Deo, chief of Orcha, one of the Bundels, killed Abul Fazl, the minister of Akbar, to please his son Selim. Another of their chiefs commanded the army of Aurangzeb in the Deccan.

27. The Baghelas or Vághelas gave their name to Baghelkand, the ancient kingdom of Chedi. They seem to have been a branch of the Chálukya family, who ruled at first in Anhilwára, in Gujarat. We have the names of eight kings (known as the Vághela Chálukyas of Anhilwára) who ruled in the twelfth and thirteenth centuries, down to A.D. 1296. In the twelfth century one branch settled in Rewah, and gave their name to Baghelkand.

princes ruled for ages, first the Kurus and then the Panchalas. A Muhammadan writer, Ferishta, tells us that, in his day, the story of the country was that Delhi was named after a rajah Dhilu, who reigned before the time of Alexander. In the old Hindu and Buddhist Ages, the plains of the Jumna and Ganges formed part of the great kingdom of Magadha, and their history is the history of Magadha. It is only in the new Hindu Age and in the middle of the eleventh century that we hear of the name Delhi, and it is then that its history begins. Here Anangapāl, the Parihāra chief, built the Lal kot or Red Fort when he fled from Kanouj, on his overthrow by the Gaharwār prince Chandra-deva, in A.D. 1050. At the same time, for some reason not now known, the Parihāras of Delhi changed their name to Tomaras, and Anangapāl is known as the first of the Tomara line of Rajputs. In A.D. 1052, the Tomāra chief removed the famous iron pillar, on which the history of Chandragupta Vikramāditya is written, from Mathura, where it was probably first set up, to Delhi, and built a number of temples around it.

2 In A.D. 1131, *Visaladev*, the Chauhān rajāh of Ajmir, conquered Delhi. The reigning king was then Anangapāl II. He was forced to give his daughter in marriage to Someswar,¹ the son of the conqueror, and to agree that if there should be a son, that son should succeed him. Accordingly, twenty years later, in 1170, on the death of Anangapāl II., this son, who had in the meantime become King of Ajmir, succeeded to the throne of Delhi. He was the famous *Prithvi rajah*, lord of Ajmir, Sambhar, and Delhi. His history is given by the poet Chand Bardai, who calls him Rai Pithora.

3. At that time the two most powerful kingdoms in Northern India were Delhi and Kanouj. The latter was ruled by *Jaichand* of the Gaharwār clan, afterwards called Rāhtors. Northern India was invaded by the Muhammadans under Shāhab-ud-din Ghori in 1191. All the Rajput princes, 108 in number, under the leadership of Rai Pithora, advanced to meet him. A great battle was

¹ Another account makes Someswar the younger brother of Visaladev, and Prithvi rajah his nephew. See *Early History of India*, by V. Smith, 2nd edition, note on page 358.

fought at Taldwari, sometimes called Tirauri, near Thanesar, in which the Rajputs were victorious, and the Muhammadans were driven back into Afghanistan.

4. Jaichand.—He claimed to be the supreme lord of Northern India, and performed the Ashwa-medha, the ancient Horse Sacrifice. At this ceremony it was necessary that all the officers and attendants should be kings. Rai Pithora was summoned to attend with the other Rajput princes. But he would not admit the claim of Jaichand to be his overlord, and he refused to be present. Jaichand then caused a golden image of the Rai to be made and set up at the gate of his palace as the "darwān" or gate-keeper. This was an insult which the haughty Chauhan chief could not forgive. At the same time Jaichand proclaimed that his daughter, the princess Samyukta, would make her "swayamvara," or "own choice" of a husband, as the Kshatriya royal maidens were wont to do in Epic times. She had heard of Rai Pithora and his famous deeds. When the time came for her to make her choice among the crowd of princes who had come to Kanouj, she entered the hall, walked past them all, right up to the gateway, and put the garland of flowers that she had brought with her around the neck of the golden image. Then the story goes that Rai Pithora, who had come to the palace in disguise with 100 chosen horsemen, snatched up the princess and put her on his horse, behind him, fought his way through the Rahtors and galloped off with her to Delhi.

5 This daring act led to a deadly war between the Chauhāns and Rāhtors,¹ and their friends and allies, which weakened both parties. Then Shāhāb-uddīn invaded Northern India once more, in 1192. The Rāhtors and their allies would not join with the Chauhāns and their friends to fight the Muhammadans. Rai Pithora had to meet the invaders alone with those Rajput princes who

¹ Mr. V. Smith (see p. 355 of his history) thinks that the name Rahtor should not be applied to the Gaharwars while they were in Kanouj. He says, however (p. 359), that the bulk of the Gaharwar clan settled in Mārwar, when they became known as Rahtors. Jaichand is called a Rāhtor in all the old histories which take their account from Chand Bardai.

were his friends. They were defeated, Rai Pithora was killed, his wife burnt herself to death as a sati, and Delhi fell into the hands of the Musalmans. It afterwards became, as we shall see, the capital of the Mughal Emperors, and the most famous city in Northern India.

KANOUJ

The country between the Jumna and the Ganges was, in the Epic Age, known as the kingdom of the two Páñchálas. The chief city of the Southern Páñchálas was at first Kampilya, and afterwards Kanya-kubja. This city, also called Kusuma-pura (Flower-town) and Kalyána, in old Sanskrit works, was afterwards known as Kanouj. It is now a small town in the Farruckabad district in the United Provinces, but in the Rajput Age, i.e. from about the seventh to the twelfth century, it was the greatest and finest city in Northern India. It was often called Gádhipura, and sometimes Mahá-daya, especially by the Parihár Rajputs.

2 Kanya-kubja is mentioned in the Mahábhárata and the Rámáyana, but we are nowhere told when it was founded or by whom. The first account of Kanouj is given us by Fa Hian, the Chinese traveller, who was in India in the reign of Chandragupta Vikramáditya, and visited the place early in the fifth century. It was then a small town, and does not seem to have been of much importance under the Gupta kings, whose capitals were at Pátaliputra and Ayodhya. Our next accounts were written more than 100 years afterwards, and by that time Kanouj had become a large and famous city.

3 Harsha Vardhana (A.D. 606 to 648) was the first emperor of Kanouj of whom anything is known. A full account of this great ruler has already been given¹. Under him the empire of Kanouj extended from the Sutlej on the west to the Brahmaputra on the east, and from the Himálayas on the north to the Vindhyas on the south. H. Tsang gives us an account of the size of the capital, its grandeur, and the wealth of the citizens. After Harsha his empire fell to pieces, and nothing is known of his successor.

¹ See chapter xxix, pp. 181-186 of this book.

the family name of *Yuddha*, but very little is known of them. The kings of Bengal had by this time become very powerful, for one of them, *Dharma-pála*, seems to have been the overlord of the last of the *Yuddhas*. The countries ruled by *Yasovarman* had become independent, under various *Rajput* chiefs, during the feeble rule of the *Yuddhas*.

6. *Naga-bhat*, the chief of the *Parihára* clan of the *Gujara* tribe, who ruled in Western *Rajputana*, marched against *Chakra-Yuddha*, the last *Yuddha* king, in A.D. 810. He defeated him, took *Kanouj*, and moved his capital to that ancient city from *Bhinmál*, and thus became the most powerful monarch in Northern India. The *Pariháras* ruled in *Kanouj* for the next 200 years.

7. *Mihira-bhoja* reigned from A.D. 840 to 890. He was the grandson of *Naga-bhat*. His long reign of 50 years was glorious, and his power great. He ruled the countries now known as *Rajputana*, the United Provinces, the *Panjab* east of the *Sutlej*, and *Gwalior State*, and was probably the overlord of *Gujarat* and *Malwa*. To the east lay *Bengal*, ruled by *Devapála*, and to the south-west the rising *Rajput* kingdom of *Jejuka bhukti* (*Bundelkand*). He was often at war with the *Ráhtors* or *Bashtrakutas* of the *Deccan*. His family crest was a Boar, and his coins bearing this crest are still found all over the countries once ruled by him.

8. *Mahendra-pála*, the son of *Bhoja*, who reigned from A.D. 890 to 908, was also a mighty monarch, who ruled all Northern India from the *Panjab* to *Bihar*. At his court lived the famous poet, *Raja-Sekhira*.

9. *Mahi-pála* reigned from A.D. 910 to 940. In his time the empire became smaller and weaker. The *Ráhtors*, under their king, *Indra II*, took his capital, and held it for a short time. The *Chandels* then came to his help and drove out the *Ráhtors*, but the price of their help was their own independence, while at the same time most of the provinces fell away and became independent as well.

10. *Devapála* (A.D. 940-955) was the next king. He was forced to give up a famous image of *Vishnu*, one of his chief treasures, to *Yasovarman*, the *Chandel* rajah, who had shortly before seized on the strong fortress of *Kalanjar*.

11. Vijaya-pála (A.D. 955-990) was a still weaker king. He lost Gwalior, which was taken by Vajra-dáman, the Kachwáha rajah, whose clan held it till A.D. 1128. Gujarat was taken by the Solámkis, whose chief, Mula-rajah, fixed his seat at Anhalwára.

12. Rájya-pála was reigning when Subuktagin, the sultan of Ghazni, invaded Northern India. He and many other Rajput rajahs went to the help of Jai-pál, the ruler of the Panjab, but they were put to flight. This was in A.D. 991. In 1019 Mahmud of Ghazni, the son of Subuktagin, invaded and took Kanouj. Rájya-pála fled to Bári, on the other side of the Ganges. Here his successors ruled feebly till, in the time of Anangapál, both Bári and Kanouj were taken by a chief of the Gaharwár Rajputs. Anangapál, the last Parihár rajah of Kanouj, then fled to his fort on the Jumna, called Lál kot, "The Red Fort" (now Delhi), and settled there with his followers, who from that time called themselves Tomáras.

13. Chandra-deva, chief of the Gaharwár clan, made himself ruler of Kanouj about the year A.D. 1090, and here his descendants ruled for the next hundred years. The most famous of them was Jaya-chandra, known in Hindu tales and poems as Raja Jáichand of Kanouj. His daughter was carried off by the gallant Rai Pithora or Prithivi-rajah of Delhi and Ajmir. In A.D. 1193 Shaháb ud din or Muhammad Ghori took Kanouj. The Gaharwár clan then fled to Márwár in Rajputana, where they settled and became known as Ráhtors. The state is now known as Jodhpur.

AJMIR.

Ajmir, situated to the east of the Aravalli hills in the northern part of Eastern Rajputana was, in the Rajput Age, the seat of the Chauhán or Chahumán clan of the great Gurjara tribe of Agnikula Rajputs. A little to the north lay the celebrated lake of Sámbar and the fort of the same name, and this seems to have been the capital or one of the capitals of a long line of Chauhán chiefs who ruled the countries around for centuries. The first name that has come down to us is that of *Samanta-rajya*, who lived, probably, in the sixth century. After him we have

a list of 24 Chauhan rajahs, but dates begin only in the tenth century, and most of them are still very uncertain. Ajmir is said to have been fortified by *Ajaya* early in the twelfth century. Of succeeding rajahs the names of two only need be mentioned.

2. **Visala-deva** (or *Bisal dev*), also known as *Vigraha-rajah*, was a strong and able warrior who, in A.D. 1151, took Delhi from Anangapal, the Tomāra, and forced him to give his daughter in marriage to *Someswara* his son, or according to one account, his nephew.

3 **Prithivi rajah** called also *Prithi-rajā*, or *Rai Pithora*, "lord of Sāmbhar, Ajmir, and Delhi," was the son of *Someswara*. He was the most famous of all the Rajput princes of Northern India. We have seen already how he won for his bride the daughter of *Jaichand*, rajah of *Kanauj*. He was a brave and able prince. He fought with *Parmāl*, the Chandel rajah of *Bundelkand*, and defeated him. A long account of the war is given by the poet *Chand Bardai* in the *Raj Rasisa*. How *Prithivi-rajah* was, in the end, overcome and killed by *Sbahāb ud-din Ghori* in A.D. 1192, has already been told. He had no son.

On the death of *Jaichand* in 1193, his son *Seoji* led those of his clan who survived to Ajmir and Bikanir, and there they settled.

MÁLWA.

The beautiful upland of Málwa was known in ancient times as *Avanti* or *Ujjain*. Great and famous kings, whose histories may yet be put together from inscriptions, and from the old Sanskrit plays and poems, and the Prākṛit works of later times, reigned here for ages. Some stories of these kings are told by *Dandin*, *Bhavabhuti*, and *Dāmodar Misra*,¹ in their plays. Málwa was ruled by the *Guptas* in the fourth century, and then by the Western *Satrapas*. *Ujjain* was the capital of *Chāshtāna* and his successors. *Ujjain* was, as we saw in the history of the Buddhist Age, the capital of the Western *Satrapas* in the first four centuries A.D. After the break-up of the empire of *Harsha Vardhana*, we find that the ruling kings of Málwa were the *Paramāras*, who were a branch of the

¹ See pp. 198 to 202 of this book.

Gurjara family of Agnikula Rajputs of foreign origin. We first hear of them in the early part of the ninth century when, we are told, a chief named Upendra Krishna, who came from Mount Abu, the birth place of the Agnikulas, settled in Ujjain with a band of followers. For some time Dhāra¹ was the capital of the kingdom. Nineteen kings ruled in Dhāra for about 400 years, down to A.D. 1211.

2. Munja, the seventh of the line, was a great poet and a friend of poets, as well as a gallant warrior. He is said to have fought 16 battles with Tailappa II., the Chālukyan monarch of the Deccan, who invaded Mālwa, and to have defeated him every time. But when he left his own country, crossed the Nerbada at the head of his army, and invaded the Chālukyan kingdom, he was himself defeated, taken prisoner, and killed, about A.D. 995.

3. Bhoja, the nephew of Munja, who ruled Mālwa from about A.D. 1018 to A.D. 1060, was a very great king. He reigned in Dhāra in great pomp and splendour, for over 40 years. He was one of the most famous monarchs of the eleventh century. He was well known all over India as a learned man himself, and a generous patron of learned men. He is said to have written several works on astronomy, poetry, and architecture. He maintained a Sanskrit college at Dhāra in a temple of Saraswati. He made a great lake, named after him, the Bhojpur lake, near Bhojpur, by building a mighty dam across an opening in the hills. It lasted till the fifteenth century, when the dam was cut through and the water allowed to run off. He fought many wars with the Chālukyans of the Deccan, the Chālukyas of Gujarat, the Turuskas, and the Kalachuris of Chedi. In the end Dhāra was taken, and Bhoja seems to have been killed. His successors were feeble kings. In 1235 the Muhamadans under Altamish invaded Mālwa, and took Ujjain and Bhilsa. From this time, it was ruled by Muhamadan officers under the Delhi emperor till 1401, when Dīlawar Khān Ghori made himself independent ruler, in the confusion that followed the invasion of Tīmūr.

¹ Now Dhar, capital of the State of Dhar in Central India, about 40 miles W. of Indore

CHAPTER XXXIV.

RAJPUT KINGDOMS IN NORTHERN INDIA

(Continued.)

BENGAL AND BIHAR

ANGA; north of the Ganges, and Vanga, south of the Ganges, were in Vedic and even in Epic times inhabited by non-Aryan tribes called Mlecchas in the Mahābhārata. As we saw in Chapter IV. of this book, Mongoloid or Tibeto-Burman races came down from their old homes in the east of Asia, through the Brahmaputra valley into Assam and Bengal, and there mixed with the Dravidians. Their descendants are called Pundrias and Pulindas in old Sanskrit works. In the old Hindu Age both Anga and Vanga, and even far distant Kamrup or Assam were included in the empire of Magadha, and were probably more or less Hinduized. In the new Hindu Age Harsha is said to have been lord of the whole country up to Assam. In the time of his father we hear of *Sauvāka* the king of Gaur or Central Bengal, who foully killed Rājya Vardhana, Harsha's elder brother, whom he had enticed by fair words to meet him without his guards. The next king of whom we hear is *Adiśur*, whose capital was Karna Savarna in what is now the Murshedabad district. He is said to have sent for five Brahmin families from Kanauj, to teach the Brahminic faith in Bengal, and to have given them villages to live in. From them many of the present Brahmins of Bengal are believed to have descended.

2. **The Pāl kings**—In the new Hindu Age, Bengal was ruled by Rajput rajahs known as the Pāl kings. We have the names of 17 rajahs of the Pāl line, who reigned for 360 years, from about A.D. 800 to A.D. 1160. The seat of their power was Bihar (Magadha), but they seem to have been the direct rulers, or the over lords, of Bengal as well.

¹One account is that the Pāl kings were of the Gauda or Gaur clan of Rajputs, and that they came from Ajmir, whence they were driven by the Chauhāns. They had the same family name, Pāl, with the fourteenth kings of Delhi. Gaur was an old name of Bihar.

10. In 1193, Muhammad, son of Bakhtiyār Khilji, general of Kutb ud-din, emperor of Delhi, suddenly invaded Bihar. He took the fort, which he plundered, and slew nearly all the Buddhist monks. Those who escaped fled to Tibet and Nipal, and Buddhism ceased to exist in Bihar. The Pāla line came to an end at the same time.

11. In 1194, the next year, Muhammad went on to invade Bengal. At the head of a band of 18 horsemen, he made his way into the city of Nudiah. The guards took him and his men for harmless horse dealers. When he reached the palace, he rushed in with his men, cut down the guards, and tried to seize the aged rajah. Lakshman-Sen, however, escaped barefooted, and fled to Vikrampur, where he died. Enormous treasure fell into the hands of the Muhammadans, who from that time ruled Bengal. The descendants of Lakshman-Sen reigned in Vikrampur for the next 120 years.

BUNDELKAND OR CHEDI. THE KALACHURIS

The country watered by the river Sone was from very early times known as Chedi in the north and Maha kosala in the south. In the Vedic Age the Chedis seem to have settled at first on the banks of the Chambal, and then to have been pushed to the east by later tribes till they came to the river Sone. Here they mixed with the Gonds, who lived in the country before them, and their descendants, also called Haihṛyas, were thus Hinduized Gonds. In the Rajput Age we find the ruling clan styled Kalachuris. There were three lines of kings who had this name, two of them being offshoots of the oldest family. Their capital was at first Kālanjar, and in an old inscription, written about A.D. 249, they are styled "Lords of Kālanjar." But later on, in the Rajput Age, they had two kingdoms, the northern being known as Dahāla, with its chief city at Tripura (near Jabalpur), and the southern as Maha kosala, with its chief city at Ratna pura or Ratanpur. The former are known as the Kalachuris of Ratanpur, and the latter as the Kalachuris of Chedi. Nearly all the kings of both these lines had the family name, *Deva*. The other offshoot was a clan which went far south into the Deccan, and are

known as the Kalachuris of Kalyāṇ. We shall read of them in the history of the Deccan.

2. The Kalachuris of Chedi seem to have been the main branch. We have the names and dates of eighteen kings who ruled in Tripura for about 600 years, from about A.D. 580 to A.D. 1180. Nothing is known of the earlier kings but their names. Being not far from Mālwa, they were often at war with the rajahs of that country. The first of any note was the twelfth of the line, Gangaya Deva.

3. Gangaya-deva. — He reigned early in the eleventh century, about A.D. 1015 to 1040, about the same time as the Chandel rajah Ganda. He was succeeded by his son, Karna-deva, who defeated Bhoja, the famous rajah of Mālwa. He was himself defeated shortly afterwards by the Chandel chief Kirti varman. The last mention of the Kalachuri rajahs is in an inscription of A.D. 1181. Their place as the rulers of Chedi seems to have been taken by the Bghelas, and the name of the country to have changed at the same time to Bghelkand.

4. The Kalachuris of Maha-kosala. — Of these kings we have no knowledge other than their names. They claimed descent from Kokkala, the fourth of the Chedi Kalachuri kings. There were ten of them, but we have the dates of five only, who ruled in Ratanapura from about A.D. 1100 to 1200. They all had the family name Deva.

GUJARAT.

The fertile country of Gujarat has such a long and varied history that all we can do in this small book is to name eight lines of kings who ruled the country from time to time. Every wandering tribe, every band of invaders from the north, seeking to go to the south, had to pass through Gujarat on its way down the western coast. Hence we find that Yādavas, Huns, Scythians, Turushas, Gurjaras, and Arabs all passed this way, and many of them left behind them families which settled in the country while the main tribe passed on to the south.

2. The Gurjaras, who give their name to the country, were a tribe of Agnikula Rajputs who spread over Bhāruch, eastern Gujarat, at a very early time. The first of their

kings is said to have been *Buddi I.*, who reigned about A.D. 430. After him we have the names of eight kings, down to A.D. 704. It is probable that these Gujjaras obeyed as their overlords an elder branch of the family, who ruled all W. Rājputana from their capital, Bhīnmāl. In the seventh century they were attacked by the Vālabhis on the west and the Chālukyas of Bādāmi on the south, and to the latter they lost the southern part of their kingdom. The Arabs attacked them in the eighth century. They were finally subdued by the Rāshtrakutas of the Deccan under their king, Govinda III., who made over Lāta or Southern Gujarat to his brother, Indra, whose descendants ruled it for the next hundred years.

3, The Rāhṭors or Rāshtrakutas, of whom Indra rajah was the first, ruled from about A.D. 700 to 800. There were two branches of them.

4. The Vālabhis we hear of first at Vālabhi (twenty miles north west of Bhojnagar), in the east of the peninsula of Sourashtra (Kāthiawar). Here a chief named *Senapati Bhatarba* rose to power about A.D. 495. He was the first of a line of nineteen kings who ruled till A.D. 766. The last of them was *Sidditpa VI.*, who was overthrown by Arab invaders from Sindh. The earlier kings fought desperately with Toramana and the Huns in the fifth century, and seem to have paid him tribute. On the defeat of the Huns under Mihiragula in the battle of Kahrur, in A.D. 528, they became independent. Vālabhi was visited both by H. Tsang in the seventh and by I. Tsing in the eighth century, and both pilgrims say that in their time it was a large and flourishing city, and a great centre of Buddhist learning, crowded by students. When Harsha Vardhana (606-648) rose to power Gujarat was included in the empire of Kanauj, and *Dharmabhatta*, a Vālabhi king and son-in-law of Harsha, was the viceroy. On the death of Harsha, *Dharmasena IV.*, king of Vālabhi, became the independent sovereign of Gujarat from the Mahi to the Narmada. The Vālabhis were Rājputs who followed the New Hinduism, but many of them were kind to the Buddhists who were of the Hinayana school.

5. The Chálukyas of Gujarat.—Inscriptions tell us of three distinct branches of this family who ruled in various parts of Gujarat from A.D. 643 to 739, i.e. while the Válábhis were in power in the eastern part of the country. They were probably petty chiefs who had been left behind with their clans in the march southwards of the great Chálukya tribes of the Deccan, or offshoots from the latter who had returned northwards.

6. The Chúdásama princes of Gírnar.—The country in the south-west corner of the peninsula of Gujarat, around the hill of Gírnar of Junagarh, was for over 400 years, from about A.D. 900 to A.D. 1432, the seat of a tribe of Rajputs who called themselves Chúdásamas. We have the names of twenty-seven princes of the line. The first was *Rai Chudachand*. One of them, named Mandalika, joined Bhima rajah, the Chálukyan ruler of Anhilwár, and the other Hindu princes who fought against Mahmud of Ghazni in defence of Somantál. The last of the line was subdued by the Muhammadans.

7. The Chávádas (or Chapot-katas) were kings who ruled for about 200 years—from A.D. 746 to 935—in the far north of Gujarat. There were seven of them. The first was *Pana-rajah*, who founded the city of *Anhilwár* (Patan). It became the chief city of Gujarat on the downfall of the Válábhis. The last of the line seems to have been overthrown by the Chálukyas.

8. The Chálukyas of Anhilwár.—An account of this line of kings, who expelled the Chávádas and ruled in Anhilwár from A.D. 941 to A.D. 1298, when they were overthrown by Ala-ud-din, was given in Chapter XXXII. on the Rajputs, page 217 of this book.

9. The Vághéla Chálukyas of Anhilwár were a branch of the family of whom we have just read. One of their princes, named *Dhavalá*, about the year A.D. 1140, seems to have ruled a part of the country, with his seat at Dholka. His grandson, *Lavana-prasáda*, set up as the independent chief of Dholka, and the fifth of the line, *Vírala-dern*, about the year A.D. 1242, attacked and drove out Tribhuvana-malla, the reigning prince of the older branch, and usurped the throne of Anhilwár. Hence his successors are known as the Vághéla rajahs of Anhilwár. There were altogether

eight of the line from Dhavala to *Karna-deca II.*, the last prince, who was overthrown by Ala-ud-din, the Khilji emperor of Delhi, in A.D. 1298.

CHAPTER XXXV.

RAJPUT KINGDOMS IN NORTHERN INDIA.

(Continued).

KASHMIR¹

THE beautiful "vale of Kashmir," divided by lofty mountains from the rest of India, has a history of its own, written by a Brahmin named Kalhana, in the year A.D. 1148. It is called the *Rajah Tarangini*, or the "River of Kings," and is the only connected history with dates of any part of India, written in Sanskrit, that we have. Kalhana was a learned poet, son of the chief minister of King Harsha of Kashmir, who reigned in the eleventh century.

2. The earlier part of the history consists merely of fables. Before the Aryans, Nāga races filled the country. The second stream of Aryans flowed right across Kashmir and Aryanized it thoroughly. It was afterwards overrun by Scythians, Huns, Turks, and many other races from Central Asia, of whom no record has been kept. Brahmins seem to have had great power in Kashmir from the earliest times. The dates given by Kalhana of such kings as lived before his own time, are all wrong. He puts Asoka, Kanishka, and Mihiragula more than a thousand years before their real dates, which are well known.

3 The real history of Kashmir, as given by Kalhana, begins with a line of kings known as the Karkotas. Next come the Utpālas and then the Loharas. These three lines of kings ruled Kashmir for 527 years, from about A.D. 601 to 1128. The Muhammadans then took the country.

4. The Karkotas—Thirteen kings ruled for 254 years, from A.D. 601 to 855

¹The account given in this book is taken from Dr Stein's translation of the *Rajah Tarangini*.

Durlabha-Vardhana, the first of the line, is said to have been the son of a Nāga. He lived in the time of Harsha Vardhana of Kanauj, and was very kind to the Chinese traveller, H. Tsang, who visited him. Tsang tells us, in his book, that the king was kind to the Buddhists, but that "the kingdom is not much given to the faith, the temples of the Brahmins being the sole thought of the people." The country was peaceful and prosperous. King Durlabha ruled over Takkasila and the north of the Panjab and some of the hill states of Kohistan as well as Kashmir.

5. Lalitā-ditya, the seventh of the line, who came to the throne in A.D. 733 and reigned 36 years, seems to have been the most famous of all the Hindu kings of Kashmir. He ruled over several other countries, including the Northern Panjab, from the Indus to the Chinab. Kalhana tells us that most of his reign was passed in warfare, and that he overcame the Tibetans, the Bhutias, and the Turks or Turuskas, who in his time inhabited the country to the north-west of Kashmir and the Kabul valley. The chief minister of Lalitā-ditya was a Turk. He invaded Kanauj and defeated and dethroned Yasovarman, the king of that country, and is said to have carried away Bhavabhuti, the poet, to Kashmir. He was an ally of the Emperor of China, who acknowledged him Sovereign lord of Kashmir. He built many towns and large temples, one of which, the great temple of the Sun at Mārtānda, is still standing, though in ruins. Kalhana says that he built numerous viharas and stupas for the Buddhists as well. Many wonderful tales are still told of Lalitā-ditya, showing what a hero he is still thought to be by the people of Kashmir. He is said to have lost his life in a war with the "Snow country in the North."

6. The Utpālas.—Twelve kings of this line reigned for 118 years, from A.D. 855 to 1003.

Avanti-Varman (855 to 883) was the first and most famous of the line. He made no wars abroad, but did all he could to make his people happy at home. He, too, built many towns and temples, and with his minister Sayya, drained the valley and made large irrigation works, with canals leading from the river Vitasta, the upper course of the Jhilam.

7. Sankara Varman, his successor, conquered the Gurjaras, who dwelt between the Jhilam and Chinab, and the Bhojas. He was a very cruel and oppressive king, who made his people work without payment and even plundered the temples. His successors ruled badly and oppressed the people. The historian tells us that the cruelties of some of these kings were so great that he does not like even to mention them. One of the worst of them, instead of helping the people in a great famine, amassed money by selling grain at high prices.

8. The Loharas — Twenty-one rulers of this line reigned for 125 years, from A.D. 1003 to 1128. Nearly all of them ruled badly. The reigns of most of them were very short.

9. Didda, a queen, was a daughter of the chief of Lohara, a small hill state in the south-west of Kashmir. First, as queen of the reigning king, then as regent during the reigns of two of her sons and two of her grandsons, and lastly, as the sole ruler for twenty-three years, this strong-minded princess ruled, or rather misruled and oppressed the unhappy people of Kashmir for fifty years. She killed all her rivals, and put to death, one after another, the young princes of the royal family. She took into favour "a low-born herdsman named Tunga, who had won her heart."

In the reign of Sangrama, the adopted son and successor of Queen Didda, Sultan Mahmud of Ghazni invaded Kashmir, but without success, because of the lofty mountains that barred the way and the difficulty of getting food for his troops.

10. Kalasa, the thirteenth of the line, was, if possible, worse than any who went before him. When still a boy he robbed his father and mother of their treasures, and nearly burnt them alive in their palace. "Seeing the flames, Kalasa danced about in joy." His father, "plunged in an ocean of grief" at the wickedness of his son, killed himself, and his mother then burnt herself alive as a sati. Kalasa then became king, and ruled as badly as a king could rule for twelve years.

11. Harsha (1089-1101), the grandson of Kalasa, was strong, handsome and clever, a lover of music and a famous poet. The songs which he composed were "heard with

delight" in the days of Kallhana, who lived at his court. But he was self-willed, rash, lazy and cruel, and seems at the end of his life to have been quite mad. He had a splendid court, dressed grandly, and made his courtiers do the same. He issued many gold and silver coins, and, in the early part of his reign, Kashmir appears to have been a rich and prosperous country. But he spent money so freely on his pleasures that at length he had none left. He then plundered the temples, and even sold the golden images of the gods to get money. He went on to tax his subjects heavily, and killed many of his nobles and seized on their estates. At length the people, unable to bear his tyranny any longer, rebelled, and Harsha was deposed and put to death.

12. After him a younger branch of the Lohara family ruled Kashmir for over 100 years. There were constant wars and revolutions. At length, in 1339, a Muhammadan chief named Shah Mir came up from the Panjab with an army, deposed the Hindu queen then reigning, and founded a line of Muhammadan kings.

KABUL AND THE PANJAB.

Afghanistan is now no part of India. But at the time of the early Mughal kings, and for many centuries before, the country of Kabul, under the name of Gandhāra, seems to have been included in the land of the Hindus. Lying between Turkistan and the Panjab, the passes in its hills were the natural pathways into India from Central Asia, and through them passed tribe after tribe and band after band of invaders. Alexander conquered the country, and Greek kings ruled in Afghanistan and the Panjab for hundreds of years. Then came the Parthians, and then the Sakas or Indo-Scythians, and after them the Kushan kings. Both countries were included in the kingdom of Kanishka, who had his capital at Peshawar. Later on the Huns ruled Afghanistan and the Panjab, the capital of Mihiragula being Sialkot in the Panjab. Then the Rajputs ruled till the time of the Muhammadans.

2. The Hindu-Shahiya kings were a line of princes said to have been founded by a Brahmin named Kallar in the ninth

century. They ruled in Kabul and the Panjab, and are known as the Hindu Shahiya kings of Kabul. We have the names of seven of them, who reigned from about A.D. 900 to 1013, the earlier in Kabul and the later in the Panjab. The best known are *Jai-pál* and *Ananda-pál*. In A.D. 979 Jai-pál, then "king of Lahore and Kabul," marched against Ghazni to attack the Muhammadan Sultan Subuk-tagin, but a treaty was made. In 988 Subuk-tagin attacked Jai-pál, who was aided by the Hindu rajahs of Delhi, Ajmir, Kalanjar, and Kanouj, who were alarmed at the rapid spread of the Muhammadan power. They were defeated in the battle of Laghmán, and Subuk-tagin took over the whole country up to the Indus, and placed a governor of his own at Peshawar. In 1001 Mahmud of Ghazni, the son of Subuk-tagin, invaded India and defeated Jai-pál, who then burnt himself to death. Ananda-pál, his son, succeeded him. He and a number of Rajput kings of Northern India, who had assembled to aid him, were defeated again by Mahmud of Ghazni in his fifth expedition into India in A.D. 1009, at Bhatinda. Ananda-pál died in 1013, and was succeeded by his son *Tiilo-chana-pála*, the last of the Hindu-Shahiya kings, who died in 1025.

SINDH.

In ancient times Sindh and Baluchistan, which lies next to it on the west, seem to have been much richer and more populous than they now are. Both countries were inhabited by tribes related to one another, and were often under the same rulers.

2. The *Ráya Siharas* are the first line of Rajput rulers that we know of. The line was founded by Diwaj about the year A.D. 500. There were five rajahs, who ruled for about 130 years down to A.D. 631. They were Sudras by origin and Buddhists by religion, as we are told by the Chinese traveller, H. Tsang, who visited the country. The capital was then Alor, a large city in what is now the Shikarpur district. The third of the line, Siharas Rai, was slain by the Arabs who invaded Mekran, the southern province of Baluchistan. The next king was also slain by the Arabs.

3. **The Chach kings.**—A Brahmin named *Chach* took the rule of Sindh into his own hands in A.D. 631, and ruled for 40 years. He seems to have been a strong ruler, and to have kept the Arabs from entering his country. He was succeeded by his son Chandra, who reigned eight years, and he by *Dahir*. He was at first friends with the Arabs, who helped him to repel an invasion of the rajah of Kashmir. But he then offended them by seizing one of their ships; and in A.D. 711 Muhammad, son of Kásim, invaded Sindh. Dahir was defeated and slain, and Alor, the capital of Sindh, taken. Muhammad then took Multan, and the whole country passed under Muhammadan rule.

CHAPTER XXXVI.

HISTORY OF THE DECCAN.¹

THE word Deccan or Dakshina means south. The Aryans of Northern India applied the term *Dakshina patha*, or the southern region, to the whole of the country south of the Narbada or Narmada river. It is so called in the Epics and the earliest of the Purānas.

2. All this country was in early times shut out from the fertile plains of Northern India by the Vindhya mountains. But at both ends of these mountains, along the east and west of the tableland of the Deccan, lie low coast plains, and into them rivers flow down through openings in the mountains. These plains are the natural roads from Northern to Central and Southern India, and the beds of the rivers and their banks are the natural steps or ghāts leading up to the tableland from the low-lying plains. Tribes of Aryans, under their Kshatriya leaders, found their way into Southern India by these routes in very early times, probably in the Old Hindu Age. Those who went

¹ The authorities are: (1) *The Bombay Gazetteer*, Dr. Fleet and Dr. Bhandarkar; (2) *The Mysore Gazetteer*, by Mr. L. Rice; (3) *The Chronology of India*, by Miss Duff; (4) *The Journals of the Royal Asiatic Society*; (5) *The Indian Antiquary*; (6) Mr. V. Smith's *History of India*.

down the east coast made their way up the central tableland through the gaps in the Eastern Gháts through which the Mahanadi, the Godaveri, and the Krishna flow down to the sea. There they settled and mingled with the old races of the country, their chiefs probably becoming the rulers. The chief of these tribes whose names have come down to us were the *Andhras*, the *Gangas*, the *Pallavas*, the *Kalingas*, and the *Kakatiyas*. Other Aryan tribes went still further south, along the eastern coast, into the valleys of the Pálar, the Pennar, the Veigay, and the Kaveri. Their leaders probably founded the *Pándya*, the *Chola*, and the *Cheera* or *Kerala* kingdoms.

3. Those Aryans who settled in the north-west of India and the valleys of the Indus and the Chambal seem to have sent off branches or clans, who found their way through Gujarat, along the western coast plains, down the west coast. They, too, climbed through the Western Gháts, by the gaps formed by the rivers, up to the central tableland, and settled there. Their names have been lost. The *Ráshtrakútas* ruled the country from the earliest times. They seem to have been Hinduized or Aryanized natives, but whether the name *Ráshtra kuta* is that of an Aryan or ancient Dravidian or Bhul race cannot now be told. These early Aryans were followed in an after age by various other tribes from Central Asia who went on through the Panjab and Sindh into Gujarat, and so down the western coast. These were Yávanas, Sakas, Turuskas and Hunas, Greeks, Parthians, Scythians, and Kusháns. They, too, mixed with the old native tribes, and their royal families were afterwards called Rajputs. The chief of these ruling families in the Deccan of whom we have any knowledge were the western *Satrapas* or *Kshatrapas*, the *Chlukyanas* (of whom there were several distinct lines of rulers), the *Yadavas*, the *Hoyas*, the *Kalambaras*, and the *Kalachuris*, besides many minor lines of petty chiefs. A short account of each of these lines of rulers, the names of a few of the chief kings, and something of what we have learnt about them in the last few years, from inscriptions, will be found below.

4. We have said that the earliest Aryan settlements in the Deccan were probably in the Old Hindu Age. Pálini, the great grammarian (B.C. 400), mentions a good many

places, but none in South India. Patanjali, another writer about B.C. 200, mentions many places in the south, e.g. Vidarbha, Kánci, and Kerala.

"The Aryas had no knowledge of Southern India previous to the seventh century B.C. They had gone as far as the Northern Circars by the eastern route, but no further. By B.C. 350 they had become familiar with the whole country down to the extreme south."¹

5. Not counting Ráma, who is said in the Rámáyana to have gone as far south as Lanka in early Epic days, the first Aryan leader who, according to tradition, crossed the Vindhya mountains was the sage *Agastya*. Of him we shall read in the history of Southern India.

6. The earliest historical mention we have of the tribes and kings of the Deccan is the inscription of Asoka, B.C. 250. He mentions the Ándhras, the Kástikas, the Petenikas (people of Peithán on the Godaverí), the Aparantas, the Kalingas, and the Bhojas.

RULING RAJPUT RACES.

7. In the first three centuries A.D. we know that the Western Kshatrapas and the Ándhras divided the rule of Central India between them, the latter having the chief power in the eastern parts and the former in the western. The Ráshtrakutas were probably at this time divided into numerous petty tribes, each under its own chief, who obeyed a Kshatrapa or Ándhra rajah as his overlord, according as the one or the other was the more powerful. In the south the Pallavas were ruling in the east, and the Kadambas and Gangas in the west.

8. In the fourth century the Western Kshatrapas were swept away by Chandragupta Maurya. The Ándhras were succeeded by the Pallavas in the east and the centre of the Deccan. To the north of the Mahanadi the Eastern Gangas held sway in Orissa for the next 1000 years. The Ráshtrakutas seem to have become independent, each chief ruling his own tribe. In the middle of the sixth century the Western Chálukyans of Bádámí became the supreme power

¹ Dr. R. G. Bhandárkar, *Bombay Gazetteer*, vol. i, 1896.

in the Deccan. In the seventh century an offshoot of this family, known as the Eastern Chálukyans, rose to power, and ruled the eastern coast for the next four hundred years. In the middle of the eighth century the Ráshtrakutas became "Lords of the Deccan," and so remained till the end of the tenth century. Then the later Chálukyans of Kalyán overthrew the Ráshtrakutas, and were the chief power in the Deccan till they in their turn were overthrown, first by the Hoysálas, to whom they lost their power, in the south in the eleventh century, and then by the Yádavas in the north in the twelfth century. About the same time the Kákatiyas rose to power on the east coast, and Kalachuris of the Deccan in the south. All the existing Rajput kingdoms of the Deccan were in the fourteenth century swept away by the Muhammadans. The probable period during which each line of kings ruled was as follows. In the case of the Gangas the dates are very doubtful.

	LINE OF KING.	Duration of Rule.	CAPITAL CITY.	From	To
1	Andhras	456	{ 1 Sri Kakulam 2 Dhanyakata }	B.C. 220	A.D. 236
2	Kadambas	800	Bánavási	B.C. 200	A.D. 600
3	W. Gangas	900	Talkád	A.D. 100	A.D. 1000
4	E. Gangas	1434	Puri	A.D. 100	A.D. 1534
5	W. Kshatrapas ¹	400	Ujjain	A.D. 1	A.D. 400
6	N. Pallavas	315	{ 1. Bádámí 2 Vengi }	300	615
7	S. Pallavas	440	Káncu	300	740
8	W Chálukyans	204	Bádámí	570	774
9	E. Chálukyans	512	{ 1 Vengi 2 Rajamándry }	615	1127
10	Ráshtrakutas	219	{ 1 Morkhand 2 Malkhed }	754	973
11	Later Chálukyans	217	Kalyán	973	1190
12	Hoysálas	310	Halebid	1000	1310
13	Kákatiyas	324	Warangal	1100	1424
14	Kalachuris	55	Kalyán	1128	1183
15	Yádavas	125	Senna	1187	1312

¹For account of the Western Satraps, see pp. 140, 141 of this book.

CHAPTER XXXVII.

RAJPUT RULERS IN THE DECCAN.

THE ĀNDHRAS (SĀTA-VĀHANAS)

B.C. 220, TO A.D. 236 = 456 YEARS.

THE Āndhira, like the Maurya, was a very powerful kingdom. It lasted for about 450 years, and was the most ancient of the known kingdoms of the Deccan.

2. The Āndhras or Telugus were an Aryanized Dravidian people who in the days of Chandragupta, about 300 B.C., dwelt on the eastern coast, below Kalinga or Orissa, in the country watered by the Godaveri and Krishna rivers. Megasthenes, the historian, tells us this. He says that they had thirty walled towns, and an army of 100,000 foot soldiers, 2000 cavalry, and 1000 elephants, and came next in strength to the kingdom of Magadha. Their capital city at that time was Śrīka-kulam, now Chicacole, on the Krishna. They were at first independent, but Chandragupta forced their king to own him as his overlord. The Āndhras are called Āndhra bhrityas in the Purāṇas, i.e. Āndhras who were servants. This probably refers to the time when they were under the Maurya emperors. Later on the capital city of the Āndhras was at Dhana kakata, now Amravati, at the mouth of the Krishna.

In the edicts of Asoka, B.C. 236, the Āndhras are said to be included in his empire and to "follow the law of piety as proclaimed by his majesty." On his death, however, they became quite independent again, under their own rajah, Simuka, who is said, in the Purāṇas, to have been the first Āndhra king. This was about 220 B.C.

3. Kanha.—The Āndhras then extended their power so fast that in the reign of the second king, Kanha (or Krishna),

it stretched right across India, from the Eastern to the Western Gháts. The capital was then Násik, near the source of the Godaveri. The third or the fourth king—it is not clear which—is called the “Lord of the West,” and is said to have sent a strong army to help his ally, Khárevéla, king of Kalinga, which had also become independent on the death of Asoka.

We hear no more of the Ándhra kings till B.C. 27, when one of them is said to have slain the last of the Kánva kings of Magadha, probably in battle. He probably annexed the kingdom of Magadha. According to some writers, a branch of the Ándhra family reigned in Magadha for the next 300 years, while the elder branch ruled in the old Ándhra kingdom in the Deccan.

All these Ándhra kings belonged to a family named the Sāta-váhana (in Prākṛit Sāli-váhana), and most of them took the title Sāta-karni. That Sāliváhana was the family name of the Ándhras came to be forgotten in course of time, and in the tales of the country side Sāliváhana is said to have been a famous king who was the son of a potter. The term *saka kála* means the saka era, i.e. the era of some Saka king. In time this too was forgotten, and the word *saka* was itself used to mean era, any era. But as every era had to be named after some great king, this era was called the saka or era of Sāliváhana. Thus two family names became mixed up, as if we should say the Sāliváhana-Scythian, a phrase which has no meaning.

4. Hāla, the seventeenth king, who lived about the middle of the first century A.D., was a learned man. He wrote in the Prākṛit language, called Mahārāshtri, a poem called the Saptasatka or “Seven-centuries.”

5. Vilivāya kura II, the twenty third king (about A.D. 126), waged war successfully against the Sakas, Pahlavas, and Yávānas—that is to say, Scythian, Persian, or Parthian and Indo-Greek tribes, who at that time lived and ruled in Málwa, Gujarat, and Kāthiawār. He put to flight and killed Nahapana, the second of the Saka kings known as the Western Satraps, the ruler of Málwa, who had invaded the Ándhra kingdom. His successor, Chāshtāna, the third of the Satraps, ruled at Ujjain in Málwa as viceroy of the Ándhra king.

6. Pulamāyi II., the son of Vilivaya kura II., came next. He is called in an inscription Sāta-Karni, the Lord of the Deccan. He married Daksha-mitra, the daughter of Rudra-daman, the grandson of Chāshtāna, the Western Satrap, but, later on, the two kings went to war, and Rudra-daman was the victor. This was in A.D. 145. After the war, the whole of Mālwa, Sindh, Cutch, and the Konkan or the country between the Ghāts and the sea—in other words, the whole of Western India—passed from the Āndhra kingdom to the Western Satraps. At the same time the capital of the Āndhra kingdom was moved from Kelhapur to Paithan, on the Godaverī, 200 miles further north. Here Pulamāyi reigned for many years, until A.D. 170.

7. Yajna-Sri —The most important of the next seven Āndhra kings was Yajna Sri, who reigned from A.D. 184 to A.D. 213. His coins show that he got back some of the lost provinces from the Western Satraps. Some of them have the figure of a ship, which seems to show that he ruled the country on the sea coast. The long line of Āndhra kings, which includes thirty names, came at length to an end in A.D. 236, having lasted for 156 years, according to the Puranas. We are left quite in the dark as to what caused its downfall, but as it happened just at the same time with the death of Vāsu-deva, the last of the great Kūshan kings of North India, it seems likely that the two lines were in some way connected.

8. The Deccan seems to have been a rich and prosperous country in the days of the Āndhras. Under them Buddhism was the religion of the country. Princes and merchants calling themselves Maha bhojas and Maha rattas, goldsmiths, carpenters, counsellors, and druggists caused many chaityas to be cut out of the solid rock for the monks. Even Sakas, Yavanas, and Pahlavas are named among those who did this. The revenues of many villages were granted by kings for the support of monks. Brahmīns flourished also with the Buddhists. Gifts were given to them too. Trade and commerce flourished. We are told by Greek writers that ships from the western countries came to Barugaza or Bharoch, and goods were taken from that port all over the Deccan. Paithan, ten days' journey from Barugaza, is said to be the greatest city in the Deccan.

Another very rich and flourishing city was Kalyán. Another was Násik and another Bánávasi, in the Mysore country. The traders and merchants must have been very rich in the days of the Ándhras. The chaitya or cave-temple at Kárlí, near Bombay, was made by a rich Seth of Vajjayanti, now Vijaya-droog in N. Canara. There were bankers who took money and paid interest on it from generation to generation. There were trading guilds which managed their own affairs.

THE PALLAVAS.

ABOUT A.D. 300 TO A.D. 710.

THE Pallavas were a powerful line of kings who in the third century A.D. succeeded the Ándhras or Sátavahanas throughout the Telugu country on the east and centre of the Deccan. The word Pallava seems to be another form of Pahlava, which again comes from Párhava. The Pallavas were probably one of the Parthian tribes which, as we have seen, came down into India about the second century B.C. and settled in the North-West and West of India. They are mentioned in the Puránas along with the Sakas and Yávanas. They probably came into the Deccan during the second century A.D. from the west, along the valleys of the Nerbada and Tapti. When they had overthrown the ancient Ándhra kingdom, they gradually conquered the whole of the east coast of the Deccan right down to the Tamil country, which they took from the Pándyas, who were there before them.¹

There is no written history of the Pallavas. They are not like the famous Pándya, Chola and Kerala kings, of whom every one has heard. The very name Pallava was unknown to history till it was brought to light a few years ago by inscriptions. It is from inscriptions that we get all our knowledge of them.

2. **Northern Pallavas**—There seem to have been three lines of Pallava kings, all no doubt related, for they bear

¹ Mr. V. Smith, however, thinks (*Early History*, p. 423, second edition) that the Pallavas were one of the old native races, older than the Tamils, and akin to the Kallars or "Robber caste" of South India.

the common family name Varma. The first branch ruled in Vatapi or Bidāmi, in the west of the Deccan, from about A.D. 300 to A.D. 550, when the Chālukyans drove them out, and in Vengi, near Ellote, in the east of the Deccan, till about A.D. 615, when the Chālukyans took that country from them as well.

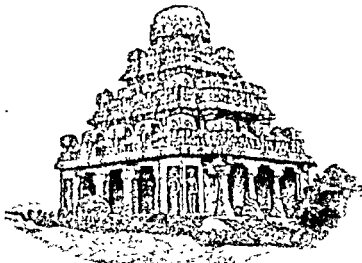
We know nothing of these Pallava kings but the names of a few of them. They were ever at war with the Chālukyans, who kept on attacking them till they at length overcame them and ruled in Vengi till about A.D. 754, when they in their turn were overcome by the Rashtrakutas.

3. **Southern Pallavas**—The most powerful and best-known Pallava kings were those of Kāंची (Conjeevaram, south of Madras). Here they ruled for about 440 years, from about A.D. 300 to A.D. 740, when their place was taken by the Cholas. We have, however, the names of only about a dozen kings who reigned during these four centuries and a half. And all that we know of them is merely a record of their wars with the Chālukyans of the north, with whom they were for ever fighting. Each side claims the victory in many cases. There were, of course, a great many more kings who reigned during this long period, and it is very likely that their names may yet be recovered from inscriptions, of which there are hundreds still to be translated and compared with one another. There is *one* book, however, which sheds a little light on the state of the country, and that is the travels of the Chinese pilgrim, H Tsang. There were five kings whose names may be mentioned.

4. **Vishnu gopa varma** was reigning at Kāंची when Samudra-gupta invaded the south of India in A.D. 340. His inscription on the Asoka pillar mentions three Pallava kings, Vishnu gopa of Kāंची, Hasti varma of Vengi, and Ugra-sena of Palakkai.

5. **Mahendra varma I.**, who reigned about 600 A.D., is known by his many rock temples in the Arcot, Chingleput, and Trichinopoly districts around Madras. Some of them are on the well known Maha bali pura or "Seven Pagodas," the oldest known temples in Southern India, built about the sixth century A.D. Mahendra fought in 610 with the great Chālukyan emperor, Pulikesin II., who having put an

end some time before to the Pallava line in Vengi, went on to invade Kānchi. Pulikesin says in an inscription that he defeated Mahendra, while Mahendra says in another inscription that he defeated Pulikesin. The latter statement seems to be the truth, as a later Chālukyan king says the Pallavas had never been defeated before his time.



GREAT BATH AT MAHAVELESIPORE.

G. Narasimha varma I., son of Mahendra, who reigned from about A.D. 625 to 645, was the strongest and most famous of all the Pallava rajahs. He too was attacked by Pulikesin II. in A.D. 642. But he inflicted on him a crushing defeat, killed him, and took his chief city, Vātapi, which he seems to have held for several years. He thus became the most powerful rajah in the south of India. It was in his time that H. Tsang visited Kānchi, about A.D. 640. He calls the Pallava country around Kānchi Dravida. He says that the soil was fertile and well-cultivated, and yielded crops of grain and fruit and flowers. The climate was hot, and the people were brave, honest, and truthful. The learned were held in high esteem. There were 10,000 Buddhist monks, many Jains, and eighty Brahmin temples. Kānchi was a fine well built city, five miles round.

7. Param-eswara-varma succeeded his father, Narasimha. For thirteen years after the crushing defeat of Pulikesin, the Chálukyans probably paid tribute to the Pallavas. But in A.D. 655, Vikramáditya Cháluka, the son of Pulikesin, who had been quietly collecting his forces, rebelled. He retook Vátapi and his father's kingdom, and then marched southwards against Káncchi. He is said, in an inscription, to have forced the Pallava king of Káncchi, "who had never bowed to any man, to kiss his feet with his crown." He kept Káncchi for a short time and then returned to his own capital, Vengi.

The conflict between the two kingdoms went on for generations.

8. Nandi-varma, who came to the throne of Káncchi in A.D. 720, was reigning when Vikramáditya II., Chálukya, collecting all his strength, marched down to the south to attack him. A great battle was fought, in which the Chálukyans completely defeated the Pallavas, "capturing their war-trumpet, their big drum, called the 'Roar of the Sea,' their great Siva banner, many elephants, and heaps of splendid rubies." The victorious Chálukyan prince took Káncchi, but did no harm to that famous city. He gave large presents of gold to the temples. He then went back to his own country.

The power of the Káncchi Pallavas was quite broken. Kings of the same family went on reigning for about 200 years longer over a much smaller kingdom. The last king was Aparajita, who was overwhelmed by the Cholas under their rajah, Aditya, about A.D. 900. The Cholas were after this supreme in Southern India. Petty Pallava chiefs ruled in various parts of the country, under the Cholas, down to about 1200 A.D.

9. Another branch of the family, however, on the defeat of Nandi varma by Vikramáditya Chálukya in A.D. 740, established themselves as rulers in Mysore under the name of Nolamba Pallavas. Their capital was at Henjuru (now Hemavati) north of Bangalore. Here they ruled till about 1000 A.D., waging constant war with the Chálukyas and the Ganga kings of Mysore. They then disappear, but some of the people of that part of Mysore are known as Nonabais to this day.

THE KADAMBAS.

ABOUT B.C. 200 TO A.D. 600.

THE Kadambas were a very ancient line of rulers of the country in the south of Deccan both above and below the Western Gháts, i.e. the west of Mysore, together with (Haiga or) North Kanara and (Tuluva or) South Kanara. Their chief city was at first Bānāvasi (then called Vaijanti) in Mysore. They were probably descended from an Aryan tribe who in the Epic Age came down the narrow plain below the Western Gháts and settled in the country, mixing with the old Dravidian natives. One of their families settled in Coorg, and were the ancestors of the gallant little tribe of the Coorgs. The languages spoken in the Kadamba country are Kanarese, Tulu, and Kodagu or Coorgi. The family took its name from the well-known Kadamba tree, which they grew near their houses and held in high respect. It may have been the *totem* of one of the old Dravidian or Kol tribes of the country.

2. The Kadambas ruled in the country from an unknown past to about A.D. 600, when they were conquered by the Chálukyan emperor Kirti varma. But princes of their race continued to act as governors of the country under the later Chálukyan and other lines of kings down to the rise of the Vijayanagar kingdom in 1336, when they disappear from history.

3. Besides the Kadambas of Banavasi there were two other lines of Kadamba kings mentioned in inscriptions, the *Kadambas of Goa* and the *Kadambas of Hāngal*. The names of these kings are known and nothing more. The former ruled on the west coast and the latter in Mysore.

4. Bānāvasi is mentioned by Asoka in his inscriptions, in the third century B.C. The first king whose name is now known was Tri-lochana Kadamba, in the second century. The line of kings of which he was the first ruled for 800 years, till it was overthrown by the Chálukyans about A.D. 600. They are said to have performed many horse-sacrifices. Their crest was a lion, and they bore the monkey flag. Their great enemies and rivals were the

Pallavas, with whom they fought for generations. We read of many battles between the two nations. The Kadambas were the smaller of the two, but they were men of the hills. Secure in their fastnesses in the Western Ghâts, they kept their independence while other nations lost theirs. They were often at war with the Gangas, who ruled all the plain country of Mysore to the south. The most famous of the Kadamba kings was *Mâyura-varma* (the Peacock-rajah), who is said to have sent for Brahmins from Ahi-chatra (in Rohilkand in North India), and to have divided the strip of country below the Ghâts into 84 parts, which he gave to them to live in. From them are descended the Haiga or Havika Brahmins of the north-west of Mysore.

THE GANGAS.

ABOUT 100 A.D. TO 1000 A.D.

THE Gangas are the earliest rulers that are known of Orissa and Mysore. There were two lines of kings, known as the Eastern and Western Gangas. The former ruled in Kalinga, i.e. Orissa and Ganjam and Vizagapatani districts of the Madras Presidency, from the earliest times down to the sixteenth century. The Western Gangas ruled in Mysore, called Gangavâdi in ancient times, from about the first century A.D. to about 1000 A.D.

They are mentioned by the Roman historian Pliny, who lived and wrote in the first century A.D., as Kalinga Gangas. Ptolemy, another writer, an Egyptian of the second century, mentions a tribe of Gangas or Gangaridæ of whom he had heard. They were living near the mouth of the Ganges. Both lines of kings had the elephant as their crest on their flags, and the Kalingas were known as Gajapatis or Elephant-lords.

2. The Western Gangas were the chief Jaina line of kings in South India. They ruled over the greater part of the Mysore country where the Kannada or Kanarese language is spoken. Many of them were learned men, and wrote books themselves, and nearly all had learned men at their courts. It was chiefly by their aid and encouragement that the old Kanarese books by Jain authors were written.

How they came by the name Gangas is not known. They were very closely connected with the Gangas of Kalinga. It seems likely that they were an Aryanized tribe who came across the Deccan to the Cuddapa country, where they first settled. They then fought their way through the Bina or Mahavali kingdom of the North Arcot country into the fertile tableland of Mysore some time in the first century. They overcame the old native races of Mysore and Coorg, and settled there. The country was named Gangavadi after them. There are a great many Ganga inscriptions, so that the names of a large number of kings are known.

3. The first two kings, who founded the line, were Dadiga and Mādhaba, also called Konguni varma. Their earliest fort was Nandagiri, now Nandi-drug (not far from Bangalore), and their first territory Kolar, the district east of Bangalore, now famous for its gold-mines. Their chief city was Tālkād on the Kaveri. All the kings of the line are called Konguni after the first king, Konguni varma. The dates of these kings run from A.D. 100 to A.D. 1001. They were often at war with the Bina kings to the east, the Pallavas on the south, and the Rāshtrakutas on the north. For a long time in the eighth century the Gangas ruled as viceroys under the Rāshtrakutas, but afterwards they became their allies. In the tenth century the Chālukyans took the place of the Rāshtrakutas, and with them the Ganga kings then fought. It was Chamunda Rāya of the Ganga line who erected the gigantic Jain image of the Gomata at Srāvana belgula. In A.D. 1004, the Cholas with a mighty army overcame all Gangavadi. Of the princes of the Ganga line, some took refuge with the Chālukyans and some with the Hoysālas, while one family fled to Orissa.

4. **The Eastern Gangas of Kalinga.** Not much more than the names of these kings is known. They ruled in Orissa and Ganjam from at least the first century A.D., and probably long before. The names of over a hundred of their kings are given in the Purānas. One of them, Ananga Bhima Deva, who reigned in the twelfth century, built the temple of Jagannat at Puri. In A.D. 1534 the Muhammadans overthrew the Ganga kings and ruled in Orissa.

CHAPTER XXXVIII.

RAJPUT RULERS IN THE DECCAN (*continued*).

THE CHÁLUKYAS.

THE Chálukyas or Solankis were, as we have seen, Agnikula Rajputs, probably of the great Gurjara family, who came into India from some country in Central Asia in the first or second century A.D. The Puráṇas, however, say that they were Kshatriyas from Ayodhya, and were born from the open palm of Brahma as he was saying his morning prayer. They claim to be of the Soma-vamsha or Lunar line of Rajputs. Their family god was Vishnu. Their crest was a boar. The religion of the Chálukyan kings was Brahminism, but they did not oppress the Jains or the Buddhists. Buddhism, however, gradually passed away as the Brahmins rose in power. Many temples were built and puráṇas written.

2. There were several lines of these kings. One line known as the Western Chálukyas of Bádāmi were rulers of the Deccan in the seventh and eighth centuries, and were then overwhelmed by the Ráshtrakutas. Another branch known as the Chálukyas of Kalyáni rose again to power in the tenth century, and ruled in the Deccan till the twelfth century, when they disappear from view. A third branch, called the Eastern Chálukyas of Vengi, was an offshoot of the Western Chálukyas. They ruled in the east of the Deccan from the seventh to the eleventh century, when they were overwhelmed by the Cholas. A fourth branch ruled in Gujarat in the seventh and eighth centuries.

THE WESTERN CHÁLUKYAS OF BĀDĀMI¹

A.D. 550—754

Jaya-simha is the first known prince of this line. He overthrew the Ráshtrakuta or Ratta chiefs, and made himself master of a small tract of country near Bijapur.

¹A full account of these kings is given by Dr Fleet in the *Bombay Gazetteer*, vol. 1

He was killed in a fight with the Pallava rajah Trilochana.

2. **Rana rāga** was a giant of might and valour. He fought with the Pallavas, made friends with them, and married a Pallava princess. He added to the dominions of his father.

3. **Pulikesin I**, his son, who began to reign about A.D. 550 was a still greater king, who performed the *asvamedha* sacrifice to show his great power. He is styled a maharajah, and is regarded as the real founder of the family. He overthrew the Pallava kings, who had been reigning in Vatapi for a hundred years, and made that city his capital. It is in the Bijapur district of Bombay, and was afterwards known as Bidami. His full title was Sri Valabha Pulikesin maharajah. All the princes of this family had the name Valabha, which seems to show that they were an offshoot of the Valabhi line of Chālukyans of Gujrat. He adorned his capital with temples and other fine buildings, and is called the "Maker of Vātapi."

4. **Kirti varman** succeeded, and reigned gloriously for 24 years, from A.D. 567 to 591. He overthrew the ancient Kadamba line of kings in Rānavāsi, and took that town. He is said to have been a "Night of Death" to the Kadambas. After this the Kadambas ruled as governors under the Chalukyans. He also overcame an offshoot of the Maurya line of Magadha, who were ruling in the Konkan, which he included in the Chālukyan kingdom. He left three sons, but as they were not old enough to reign his brother Mangalesa was made king.

5. **Mangalesa** reigned from A.D. 591 to A.D. 608. He fought with and overcame the Kalachuri Rajputs of Chedi, whose chief city was Tripura, near Jabalpur, and thus extended the Chālukyan power over the north of the Deccan. He tried to make his own son Yuva-rajā, shutting out his brother's sons, the rightful heirs. But Pulikesin, the eldest of them, who was by this time a man, was a brave and able prince. The people were in his favour. He fought with his uncle and killed him, and thus became king.

6. **Pulikesin II**, "the tiger haired," reigned from A.D. 608 to A.D. 642. He was the most famous king of the line, and may well be styled an emperor, for he ruled or controlled

The Pallava rajah of Káncchi fought with him, and is said (in a Chálukyan inscription) to have been forced to take refuge behind the walls of his capital. A Pallava inscription, however, claims the victory for Mahendra varma, the Pallava king. Fighting seems to have gone on between the Pallavas and Chálukyans for the next ten years. Káncchi was not taken so far as we can tell. Pulikesin then crossed the river Kaveri to attack the rulers of the Pándyan, Chola, and Kerala kingdoms. They thought it wiser to submit than to fight, and became the allies of the emperor of the Deccan. Having thus triumphed everywhere, Pulikesin returned to his capital, Bádámi, and there reigned till A.D. 642.

11. We have seen that Pulikesin made Vishnu-Vardhana, one of his brothers, viceroy of Vengi in the east of his empire. His second brother, Jaya-sinha, was made governor of Násik and the country round it. His eldest son, Chandráditya, ruled over the Sawantwadi district, and after his father's death went on reigning there independently. To another son, Áditya-varman, he gave the Doáb between the Krishna and Tunga-bhadra. This son, too, continued to reign as an independent king after his father's death.

12. The fame of Pulikesin reached Persia. From an Arab writer we learn that Khusru II., king of Persia, sent him letters and presents about the year A.D. 625. Pulikesin also sent an envoy to Persia. In one of the caves at Ajanta there is a painting showing how the Persian envoy was received at the court of the Indian king.

13. A very full and clear account of the kingdom of Pulikesin II., when he was at the height of his power, about A.D. 639, is given us by the Chinese pilgrim, H. Tsang, who visited his court probably then at Nasik. H. Tsang says that his kingdom, which was, more or less, Maharashtra and Hyderabad, had rich soil and was well cultivated. "The climate is hot. The people are honest and simple, tall, and stern in nature. They are grateful to those who do them good, but merciless to their foes. They help those in distress, but never forgive an injury. They warn an enemy before attacking him. They fight with spears. They do not kill those who submit. If one

of their generals lose a battle, they give him women's clothes, and he kills himself for shame. When they are about to fight, they make themselves and their elephants drunk with wine, so that they fear nothing. The king is a Kshatriya, and his subjects obey him with perfect submission. There are learned men in the country, Buddhists and heretics, i.e. Brahmins. There are many caves for monks and Hindu temples."

14. The reign of Pulikesin ended in darkness. The Pallavas had been gathering strength for years, and at length when all was ready, Nara Simha Varma, the king of Kānchi, marched northwards with a powerful army in A.D. 612. He defeated and killed Pulikesin in a great battle, took Bādāmi, and laid waste the whole country. During the rest of the reign of Nara Simha Varma, the power of the Chālukyans remained broken. And this was the case during the reign of the next king. But when he passed away, the next Pallava king seems to have been unable to keep his place as Ruler of the South.

15. Vikramāditya, one of the sons of Pulikesin, had in the meantime been placed on the throne of Bādāmi. He proved to be a worthy son of his father. When he found himself strong enough, he marched against the Pallavas of the South, the foes of his family. "Seated on his horse, Chitra-Kantha, with his sword in his hand," he defeated the Pallavas, took Kānchi, "which had never been taken by any king," and "forced their king to kiss his feet with his crown." He is said to have conquered also the other kingdoms of the South, the Pāndya, Chola and Kerala. This was about A.D. 655.

It was in the reign of Vikramāditya that the Gujarat Chālukya line of kings was founded. That country had been invaded and conquered by Pulikesin. Vikramāditya gave the province to a younger brother of his named Jayasimha Varma, who had been viceroy of Nāsik in his father's lifetime. He was the first of the Gujarat Chālukyas.

The next three kings of the Western Chālukya line ruled for about seventy years. All through these reigns the wars with the Pallavas went on. Sometimes the Chālukyans were victorious, and sometimes the Pallavas.

Káncchi was taken once more and much spoil, many elephants, and heaps of rubies carried away to Bádámi.

16. Kirti-varman was the last king of the line. In his time a new power arose in the North. While he was far away in the South fighting with the Pallavas of Káncchi, a Rashtrakuta chief named Danti durga made himself master of all Maharashtra. Kirti-varman returned, but was overthrown and killed, and the Chálukyan rule ended about A.D. 754.

Although the main line of the Western Chálukyans ended about this time, another line, starting from a younger son of Vijayáditya, grandfather of Kirti-varman, went on reigning as petty chiefs for nine generations, for the next two hundred years, till one of them, Tailappa, founded a new line of powerful kings, known as the Chálukyans of Kalyán. They reigned for two hundred years (A.D. 973 to 1185).

THE EASTERN CHÁLUKYANS.

A.D. 615 TO A.D. 1127.

THE Eastern Chálukyans¹ are called, in all records, the "Lords of Vengi." The land of Vengi was, at first, the strip of country lying between the Eastern Gháts and the sea, from the river Godaveri on the north to the Krishna on the south. The old Hindu name was the Ándhra country, and here the Ándhras held sway for centuries. To the north lay the country of the Kálingas; to the south, the Pallavas of Káncchi; to the west, at first the Western Chálukya kingdom of Bádámi, and later, the Ráshtrakutas of Malkhéd, and then the Western Chálukyas of Kalyán. The chief town was Vengi, about seven miles north of Ellore, in the Godaveri district of the Madras Presidency, and ten miles from the great Kolair lake. It is now known as Vegi, where there are many ruins of the ancient city. After a time, the capital was removed to Rajahmandry by the sixteenth king of the line, Amma I., who had the title, Raja Mahendra, after whom

¹ A full account of the Eastern Chálukyans, with the name and date of each king, and a complete genealogical table, are given by Dr. Fleet in the *Indian Antiquary*, vol. xx. p. 1891.

Rajahmandry was named. The kingdom had by this time gone far beyond its first limits, both to the north of the Godavari and to the south of the Krishna. The Chinese traveller, H. Tsang, in the seventh century, mentions the land of Vengi or the Andhra kingdom. In Samudragupta's inscription on the Asoka pillar, Hasti-varman, king of Vengi, is named as a rajah whom he overcame in the fourth century. The Andhras then ruled the country.

2. The Eastern Chálukya line was founded by Kubja Vishnu Vardhana I., the "hunch-back," in 615. In that year he was appointed viceroy of Vengi by his elder brother, Pulikesin II., who had taken the country from the Pallavas. And then, whether it was with the consent of Pulikesin, or as a rebel against him—we do not know which—Vishnu Vardhana set up as an independent ruler.

3. From a large number of inscriptions we have the names and the dates of all the kings of the Eastern Chálukya line. There were thirty of them, from Vishnu Vardhana I., whose reign is said to begin in A.D. 615, to Choda-deva II., in 1127. Little else is known of them than their names and dates, and the fact that they often fought with the Pallavas, the Gangas, and the Ráshtrakutas. The four last kings intermarried with the Chola family, and the last king, who was as much a Chola as a Chálukyan, took possession of the Chola kingdom.

4. Vijayá ditya II., the eleventh king, who reigned from 800 to 813, was a valiant monarch. An inscription says that he was "a fire of destruction to the Gangas of Kalinga," "a lion who split in two the heads of his foes with his sharp sword." "During 12 years he fought 108 battles with the Gangas and Ratthas (or Ráshtrakútas), and built 108 temples to Siva." He seems to have built a temple every time he gained a victory.

5. Vijayá ditya III., the thirteenth king (A.D. 844-888), was equally valiant. He "played the game of ball with the head of a Chola rajah named Mangi," he "conquered the unequalled Gangas," and, "challenged by the lord of the Ratthas (i.e. the Ráshtrakuta king, Krishna II.), he terrified that firebrand, and burnt up his city" (Máikhéd).

6. Amma I., the sixteenth king, who reigned from A.D.

918 to 925, had the title of Rajah Mahendra. He transferred the capital from Vengi to Rajahmandry.

7. Vimalā-ditya, the twenty-sixth king, who came to the throne in A.D. 1015, married a Choda or Chola princess, the daughter of Rājā-rajah.* The next king, who was his son, and half a Chola by race, also married a Chola princess, and so did the next king. An inscription of his gives the names of all his ancestors, and tells us that the Eastern Chālukyan signs of royalty were (1) a white umbrella, (2) a conch-shell, (3) a double drum, (4) the crest of a boar, (5) a golden sceptre, (6) (images of) the Ganga and Yamuna (rivers), and (7) two *chauris* or fans of peacocks' feathers.

8. Choda-deva I. was the twenty-eighth king. He reigned for about fifty years, from A.D. 1063 to 1112. By the continual intermarriage of his ancestors with Chola ladies, he was by race more of a Chola than a Chālukya. We are told that he was "anointed to the kingship of the Chódas (Chólas). He is also known as Rājiga or Rājendra Chola. He, too, married a Chola princess. He succeeded at first to the throne of Vengi in 1063. He then seems to have taken the Chola crown by conquest, and became king of the Cholas as well.

9. There were two kings after this, but they reigned over the Chola kingdom, Vengi being ruled by viceroys, their younger brothers or cousins. The last king of the line was Choda-deva II., who came to the throne in A.D. 1127. Nothing else is known of him.

CHAPTER XXXIX.

RAJPUT RULERS IN THE DECCAN (*continued*).

THE RÁSHTRAKUTAS

A.D. 754 TO A.D. 973.

FROM the earliest times tribes called Ráshtras or Rástikas, or, in Prākṛit, Ratthas, inhabited the north of the Deccan. They were probably descended from Aryan clans, who, in

a very early age, found their way through the Indus valley and Gujarat, down into the country to the south of the Vindhya mountains by the coast route, and then went upwards to the tableland along the valleys of the Narbada and Tapti. This was before caste had been formed, and these Aryans probably mixed freely with the natives of the country, each giving to the other and each taking from the other much of its own religion and manners and customs. The Hindus formed by this mingling of the Aryans and the natives were called Ratthas, and their country was known as Rattha-padi. The more powerful of their families called themselves Maha Ratthas, or the great Ratthas. Their country was Maha-Rāshtra. This term and the term Maha-ratthas are well known to the present day as the Mahratta country and the Mahrattas. The language they spoke was a form of Prākṛit called Mahārashtri, the modern Mahratti.

2. Later on, some of the ruling families formed themselves into kútas or groups ruled by chiefs, and called themselves, or were called by others, Rāshtra-kútas, i.e. Rāshtra tribesmen, or, in Prākṛit, Rattha-kudas, which was afterwards further changed into Rāthod, or Rāthor, by one of their chief clans, which went back into the north of India and became one of the most famous of the clans of the Rajputs.

3. The Rāshtrakutas lived in their ancient seats to the south of the Narbada long before the time of Asoka. The first mention we find of them is in his inscription in which, about B.C. 250, he tells us that the Rāstikas were a people of the Deccan. In those days there was no great Rāshtrakuta nation ruled by a king. As their name implies, they were formed of many tribes, each under its own chief. Their over-lords or Emperors were at first the Andhras, and after them the Western Kshatrapas. About the year A.D. 400, the Western Kshatrapas were overthrown by Chandragupta, and their kingdom included in the Gupta empire. When this happened, the Rāshtrakuta chiefs became independent once more, each chief ruling his own group of villages for the next 150 years.

4. In A.D. 550, the Western Chālukyans of Bādāmi became the foremost power in the Deccan and the Overlords of the

Ráshtrakuta chiefs for the next 200 years. But the power of the Chálukyans was gradually weakened by constant wars with the Pallavas. One of the most powerful of the Ráshtrakutas saw this, and slowly and quietly made preparations to shake off the rule of the Chálukyans. Biding his time, he waited till Kirti-varman, the Chálukyan king, was far away in the south of India, near Kánci, fighting the Pallavas, and then rose. He rapidly made himself master of Maharáshtra, for the chiefs of his own people all joined him. When Kuti-varman returned, he was defeated, and fled back to the south, and Danti durga, the Ráshtrakuta chief, made himself king of the country.

5. This line of kings is known in history as the Ráshtrakutas of Malkhed, their capital city. They were "Masters of the Deccan" for about two centuries and a quarter, from about A.D. 754 to about A.D. 973. By this time the New Hinduism had spread over India. The Puránas had been written. The Ráshtrakutas and their offshoot, the Ráhtors, in Northern India, being ruling princes and "sons of kings," were known as Rajputs. They claimed descent from Yádu, the ancestor of the Yádavas, who, as we saw, spread over the valley of the Indus at a very early age. They worshipped both Vishnu and Siva, but more particularly Vishnu. Their crest was Garuda, the mighty Eagle, on whose outspread wings Vishnu rode through the heavens. Their "Royal signs" were the great Páli-dhwaja flag and the images of the goddesses of the Ganga and Yamuna (the rivers Ganges and Jumna), "charming with their waves." These they took from the Chálukyan kings, who had, long before, captured them from one of the Gupta emperors. The owner of these images was regarded as "Supreme lord" of the country. Under these powerful princes the New Hinduism flourished, and temples were built everywhere for the worship of Vishnu and Siva. Many of the Ráshtrakuta grants to temples and Brahmins have been found, and it is chiefly from them that we get our knowledge of these kings, their names, and their wars. Jainism, however, still continued to flourish, and many of the later kings were very kind to the Jains. They liked to have poets and pandits at their courts. Some of them took great interest in the Kannada or Kanarese

language. The earliest work on Kanarese poetry, the Kavi raja-marga, was written in the reign of the fifth king, who was himself a great scholar.

6. The capital of the Rāshtrakutas was at first Māyur-khandi, now Morkhand, in Nāsik district. The seat of power was in the ninth century changed to Mānya-khet, now Malkhed, in the Nizam's country, about 90 miles S.W. of Hyderabad.

7. From about A.D. 850 we read of the Rāshtrakutas of the Deccan in the works of Arab travellers and writers, who call them Balharas and their capital Mānkir. They are said to have been very kind to these Muhammadan Arabs, and to have employed some of them as governors of cities. Mānkir was their way of writing Mānya-khet. The name Balhāra is the same as Ballaha-rāya, the Prākṛit form of Vālabha-rāya, and shows that these kings had the title of Vālabhi.

We have the names of twelve Rashtrakuta kings who were Lords of the Deccan from A.D. 754 to A.D. 973. A very brief account of the six chief kings follows.

8. Danti durga, i.e. "He whose fort is his Elephant," founded the line in 754. "His glance was as keen as the edge of a sword." He is often spoken of as the Vālabha king. His elephants "trampled down the banks of the Nerbada and Mahanadi," that is to say, he conquered all the Northern Deccan. At the head of his small but hardy clan, he seized the capital of the Chalukyan king, Kirti-varman while he was away fighting the Pallavas in the south. All the other Rashtrakuta chiefs then joined him, and when Kirti-varman returned they gave him battle and routed him utterly.

At the same time another Rashtrakuta chief named Kakka-rajah seized on the Lāta country, or that part of Gujarat over which the W. Chalukyans had been ruling, and governed it for thirty years, when the third king in descent from Danti-durga put his own brother Indra on the throne.

After a time Danti-durga seems to have ruled badly. We are told that his uncle Krishna, who probably headed a powerful clan, "uprooted" his nephew because he had taken to evil ways.

9. Krishna I. strengthened and enlarged the kingdom. Kirtivarman, the fallen Chālukyan, having collected another army in the south, invaded his dominions; but he was defeated, and was probably killed, for we hear no more of him. We are told that Krishna "put to flight the great wild bear" (the Chālukyan crest), and tore away fortune from the Chālukyan family. A striking proof of the great wealth and power of Krishna may still be seen in the



TEMPLE OF KAILĀSA AT ELLORA.

splendid temple of Kailāsa at Ellora. This magnificent shrine, with its chambers cut out of the solid rock, was built for the worship of Siva by Krishna I. "The very artist who planned it was amazed at his own handiwork, and said, 'How did I do it?'" "The gods, sailing in their cars through the skies, were struck with wonder when they saw this temple, and said, 'It must have made itself. No mortal hand could have built it.'"

10. Dhruva "the Firm" was the next king. He rose to power by "jumping over" his elder brother, who cared only for pleasure. He took an army to the south, and

defeated and imprisoned the king of the Gangas. He humbled the Pallava king of Kānchi, and forced him to give up his elephants. Then he marched northwards. Crossing the Vindhya, he invaded the country of the rajah of the Vatsas. His capital was Kausambi, near Allahabad. Him Dhruva humbled, and drove far away into the desert country of Mārṇād (Rajputana). He then carried away the two great State umbrellas which the Vatsa rajah had taken from the Gauda king of Bihar. He then attacked and defeated the king of the Kosalas, and took away his umbrellas as well. These wars must have been mere raids for plunder, like those of the Mahrattas in after times, as we never hear that the Rāshtrakuta king ever ruled any part of the country north of the Narbada.

11. Govinda III, son of Dhruva, had been Yuva-rajah in his father's lifetime. He was chosen from among his brothers as being the bravest and the best of them, and is said to have been the "favourite of Fortune," "a very Vishnu in fame." One of his daughters, named Rannadevi, married Dharma-pāla, king of Bengal. He was the greatest king of his time. As soon as he was crowned, "twelve kings who had obeyed his father joined together" to put an end to the growing power of the Rāshtrakutas. Alone, and without aid, the brave young king fell upon them and put them to flight. He set free the Ganga king, who had been imprisoned by his father, but he at once rebelled, and Govinda was forced to make war upon him and put him in fetters once more. Having set his kingdom in order, and being lord of the whole country up to the Vindhya mountains, he collected a great army to invade Mālwa. The Gurjara king fled, and Māra, the ruler of the country close by, when his spies, who had been watching the movements of Govinda, reported that the Rāshtrakutas were encamped on the slopes of the Vindhya, "went up to him, threw himself at his feet, and gave up to him his most highly valued treasures, such as no prince had ever had before." Govinda made his brother Indra governor of the Lāta country of Gujarat, and after his death Indra became independent, and his descendants ruled in Gujarat for the next hundred years. He then turned southwards, crossed the Tunga-bhadra, and marched upon Kānchi. He conquered

Dantiga, the king of Kānchi, and forced him to pay tribute. Up to this time the capital of the Rāshtrakutas had been at Mayur-Khandi, now Morkhand, a hill fort near Nasik. Govinda moved the seat of rule to Manyā-khet, now Malkhed, in the Nizam's territory. He sent orders to Vijaya ditya II., lord of Vengi, to build an outer wall round his city. This order the Vengi king obeyed "as if he had been his servant." This was about A.D. 804. Before this Govinda had taken from him the images of the goddesses of the Yamuna and Ganges, which the Eastern Chālukyans had taken from the Guptas. The power of Govinda, the Rāshtrakuta king, was supreme from the eastern to the western ghāts, and from the Vindhya to the Tunga-bhadra. He made many grants to Brahmins. These grants, written eleven hundred years ago, may still be read.

12. **Amogha-varsha**, "the Fruitful Rainer," succeeded. He was opposed by some of the Rāshtrakuta chiefs, but his cousin, the king of Lāta in Gujarat, came to his aid and seated him firmly on the throne. He was a powerful monarch and reigned for 62 years. He inherited "the three white umbrellas of kingship, the conch-shell, the Garuda crest, the great Pāli-dhwaja banner of the Rāshtrakuta kings, and the images of Ganga and Yamuna." The inscriptions tell us all this. He claimed to be overlord of the rulers of Mālava and Vengi, but had often to fight with them. He fortified Malkhed, his capital. When he reached old age, he gave up the rule to his son, who had been for some time Yuva rajah. This king and his father, Govinda, showed great favour and kindness to the Jains. The famous Jain saint and author, Jina-Sena, lived at his court. He was the preceptor of the king, whom he praises very highly in his works.

13. **Kakkala** was the last of the Rāshtrakuta kings. His father, Kottiga, had been defeated by Siyaka, the Pramāra rajah of Mālwa, and his capital, Malkhed, had been plundered by Munja, the son of Siyaka. Kakkala therefore succeeded to a much smaller and weaker kingdom than his ancestors had held. We know scarcely anything of his reign, which seems to have been lengthy. He was at last, about A.D. 973, overthrown by Tailappa, a Chālukyan chief, who had married his daughter, Jākala-devi.

14. Thus the lordship of the Deccan, which had been wrested by the Rāshtrakutas from the Eastern Chālukyans, and held by them for about 225 years, was again taken by another branch of the Chālukyan family, known as the later Chālukyans of Kalyān. Although the Rāshtrakutas no longer reigned in Malkhed as lords of the Deccan, various chiefs of the same race ruled over small tracts of country in the Mahratta and Kanara countries for centuries afterwards.

CHAPTER XL

RAJPUT RULERS IN THE DECCAN (*continued*).

LATER CHĀLUKYANS OF KALYĀN.

A.D. 973 TO ABOUT A.D. 1190.

WE know of eleven kings of this line, who reigned for about 210 years, from A.D. 973 to A.D. 1190, when their place was taken by the Kalachuris of Kalyān. They are known as the later Chālukyans of Kalyān to distinguish them as well from the earlier line, the Western Chālukyans of Bādāmi, who ruled the Deccan from A.D. 550 to A.D. 754, as from the Eastern Chālukyans, who ruled in Vengi from A.D. 615 to A.D. 1127. It is not known what their first capital was. It may have been Malkhed. In the time of the fifth king, Someswara I., it was fixed at Kalyān, in the Nizam's dominions. Under the Chālukyan dominion women often had great power, and governed countries. Akka devi, daughter of the second king, ruled a large territory in her own name. She was known as "Ika vākya" or "the woman of one word." She laid siege of a fort, took it, and quelled all rebellions. Several inscriptions tell of her power and her skill. Mallala-devi, one of the wives of Someswara I., governed for him the district of Bīnavāsi. Vikramika, the most famous king of the line, had six wives, each of whom governed some town or district.

2. Tallappa, the "Strongarmed," was the first king. Kakkala, the last of the Rāshtrakutas, was "blown out by him as a flame is blown out by a fierce wind," so that "of

the once-famous Rattha rule there was left only the name in the minds of men." Taila came from a branch of the old Chálukyan stock which had ruled the Deccan centuries before. For two hundred years, while the Ráshtrakutas bore sway, the chiefs of his family had kept in their own villages, waiting till the time should come when a Chálukyan rajah should rule the land once more. They were looked upon as an ancient and noble race, and they intermarried freely with the other Rajput princes of the Deccan. Taila himself, as we have seen, married a daughter of Kakkala, the last of the Rattha kings. He reigned for 24 years, and seems to have spent most of his time on the battle field. His kingdom included the south-western part of the Deccan, and the north of Mysore. He was overlord of the Konkan as well, i.e. roughly speaking, of all the country where Kanarese is spoken, then known as the Kingdom of Kuntala. Gujarat was at that time ruled by Mula-rajah, the head of another branch of the Chálukyans, known as the Chálukyans of Anhilwad or Pattan. Against him Taila sent an army under his general, Bírappa. He met at first with some success, but was in the end driven back and most of his army killed. Málwa was ruled by Munja of the Paramára clan, uncle of the famous Bhoja. Munja is said to have defeated Taila, who invaded Málwa, sixteen times. But Munja, flushed with victory, then left his own kingdom Málwa against the advice of his aged general, Rudra, crossed the Narbada, and invaded the Deccan. Fate turned against him as soon as he crossed the Godaverí. Taila had heard that he was coming and was ready for him. A great battle was fought and Munja was defeated and taken prisoner. After some time he tried to escape, but was taken, put to shame, and made to beg for food from door to door, and at last cruelly killed. Taila seems, however, to have made no attempt to subdue the north of the Deccan.

3. **Jaya-simha II**, A.D. 1042, the fourth king, was a great warrior. "He destroyed the glory of King Bhoja of Málwa as the moon causes the water-lilies that blow in the day time to close their flowers at night." He was the overlord of the Yádavas and the Kadambas. He is said in an inscription to have defeated the mighty Chola king, lord

of the five Dravida nations, and to have taken to himself the countries of the seven kings of the Konkan. The Chola king, however, in another inscription, claims to have defeated Jayasimha, and to have taken from him the Rattha-vedi country up to Bānavāsi.

4. **Someswara I.**, about A.D. 1050, was a famous king in his day. He was overlord of the Yādavas, the Kadambas, and the Hoysālas. Mailala-devi, one of his wives, governed for him Bānavāsi. Another wife, Kelala devi, governed a district in Bijapur. She took one-third of the revenues for herself, the rest going to the gods and the Brahmins in equal shares. He appointed his sons governors of different parts of the country. He made Kalyan (in the Nizam's dominions), the capital of the Chalukyan kingdom. War with the Cholas went on all through his reign. "The wicked Chola, who had given up the religion of his family, went far into the Ganga country and burned the Jain temples." Then Someswara came down upon him. He "lost the battle and yielded up his head," to the victorious Chālukyan, who then marched southward to Kānchi and drove the chief who was in charge of the town far into the jungle. Returning to his capital, he then went northwards, defeated Bhoja, the king of Mālwa, and drove him too "into the jungles." In the latter part of his reign he made his son Vikramāka Yuva-rajah and general of his armies. The prince over-ran the whole of the Deccan, taking Vengi, Chitrakot, and various other famous cities, and making their chiefs submit to the Chalukyan overlordship. When he grew old, Someswara was attacked by a fever for which no remedy could be found. Being in great pain, he made up his mind to quit the world. He went down to the river Tunga bhadra and, calling on Siva to receive him, drowned himself in the sacred waters. Poets made him the hero of many poems and tales, for he was very kind to learned men.

5. **Vikramāka** was by far the most famous of the later Chālukyan kings. We have more than 150 inscriptions of his, and his history is given us in a book called the *Vikramānka-deva-Charitra*, i.e. the History of Vikramāka, the demi-god. It was written by Bilhana, a native of Kashmir. Tales of Vikramāka, the Chālukyan, are often mixed up

with stories of Vikramāka of Ujjain, *i.e.* Chandragupta II., particularly as there is an era named after each of them.

6. Bilhana tells us that when Someswara died, he was succeeded by his eldest son, Someswara II., and that for some time he and his younger brother Vikramāka lived together peaceably. After a few years, however, the former "fell into evil courses," ruled badly, oppressed his subjects, and tried to hurt his brother, of whom he was jealous. The latter then left court, and with an army went to wage war with the enemies of the Chālukyans. He first attacked Jayakesi, lord of the Konkan, who ruled at Goa. Jayakesi at once submitted and gave him "more wealth than he wanted." He seems to have given a good deal of this back for we are told that he "rendered lasting the smiles on the faces of the Konkan ladies." He then went southwards along the coast and subdued the whole of the Kerala or Chera kingdom. Turning eastwards, probably through the Pālghāt gap in the ghāts, he next attacked the Chola kingdom. When the Chola king saw how strong he was, he submitted and gave him his daughter in marriage on the condition that he should not plunder his country to the south of the Tunga-bhadra. Vikramāka then marched northwards. But, soon after, news reached him that the Chola king had died, and that his kingdom was in confusion. Vikramāka then marched back to Kānchi, put down all rebels, and seated his young brother-in-law, son of the late king, on the throne. As soon as Vikramāka's back was turned, however, there was a fresh rising, and the young king was killed. Rājiga, lord of Vengi, also known as Rājendra Chola, then made a treaty with Someswara, the Chālukyan king, who agreed to help him to seize on the throne of Kānchi, which he claimed, as being himself a Chola and next heir, if he would aid him to fight with Vikramāka. The two kings united their forces and marched southwards to attack Vikramāka. There was a great battle, in which Vikramāka was victorious, Rājiga fled, and Someswara was taken prisoner. What became of him is not stated by Bilhana. Vikramāka marched back in triumph to Kalyān, and was crowned king in A.D. 1076.

7. Vikramāka reigned gloriously for 50 years. One of his

first acts was to set aside the Saka era, and to make one of his own, which he called the "Chalukya Vikrama Kāla," beginning with the first year of his reign, A.D. 1076. The other well-known Vikrama era begins, as we have seen, more than 1100 years before this,¹ in B.C. 57. "By his own act, unaided, he rubbed out the bright Saka era." He said, 'Why should the glory of King Vikramāditya be seen any longer? So, in a loud voice, he bade Time count from his own era.' He fondly hoped, no doubt, that this era of his would last for 1000 years. But instead of keeping it up, his successors imitated him, and each had an era of his own, dating from his own accession.

8. Vikramāka had many wives. We know the names of six, each of whom ruled some town or district, the revenues of which she took for her own use. They were princesses of various Rajput clans, Kadambas, Yādavas, and Kalachuris. One of them, Chandralekha, daughter of the chief of the Silaharas, was a girl of rare beauty. Her father proclaimed for her a *Sayamcara*, which was attended by all the chiefs and kings of the Deccan. She looked at them all, and then placed the marriage wreath round the neck of the Chalukyan prince.

9. After Vikramāka had reigned for some time, Jayasimha, his younger brother, rebelled against him. He had been made Viceroy of Bānavasi. He took all the money in the treasury, tried to bribe the king's troops, and wrote letters to the Dravida kings asking them to join him. Several chiefs did so. He then marched up to the river Krishna, encamped on its banks with a great army, burnt and plundered the villages, took many prisoners, and was so sure of success that he sent taunting messages to his elder brother. Vikramāka tried in vain by letters and messages to turn him back into the path of duty. Finding that all his efforts were in vain, he marched against him at the head of his forces. He found his brother at the head of a great army, with many elephants. The elephants rushed forwards and spread confusion and dismay through the royal army. Horses and men were driven back when Vikramāka pressed forward on his own elephant. "Goading it to madness," he rushed into the thickest of the fight. He dealt his

¹ See p. 146 of this book.

12. **Someswara IV.** was the last king of the dynasty. In his time the Chálukyan power grew weaker and weaker till it ceased, and its place was taken by younger and more powerful clans. Someswara made Bijjala, a chief of the Kalachuris, his general. He was attacked and defeated by Prola, chief of the Kákatiyas, a rising power in the east of the Deccan. Bijjala made himself independent in 1150. Another Kalachuri chief named Bomma kept the Chálukyan kingdom together for a time. But it was fast breaking up. In the north the Yádavas of Devagiri seized on the northern and eastern part of the Deccan, and in the south the Hoysálas became the rulers of the country about 1190. The descendants of Someswara appear to have ruled as petty chiefs of groups of villages in the Mysore country for a long time afterwards, and then we lose sight of them.

THE KALACHURIS OF THE DECCAN.

1128 TO A.D. 1183.

RISE OF THE LINGAYETS, A.D. 1160.

THE Kalachuris (or Haihayas) are first heard of in the old kingdom of the Chedis in Bundelkand and in Central India, in the country round Jabalpur. We have an inscription of theirs dated 249 A.D. Their capital was at first Kálanjar, and they are styled in the inscriptions "Lords of Kálanjar, that best of towns." One of the chiefs of the clan, named Krishna, found his way, in the ninth or tenth century, into the south of the Deccan and settled there. The dhwaja, or banner of the clan, bore a golden bull, and they had the "double drum shaped like an hour-glass." There are seven kings of the line, mentioned in inscriptions, who ruled from A.D. 1128 to A.D. 1183. Their capital was Kalyán, and they are sometimes called the Kalachuris of Kalyán. The most important of them was Bijjala, and the chief event during their sway was the rise of the Hindu religious sect of Lingayets in A.D. 1160.

2. **Bijjala** was for some time the general of the last Chálukyan king, Someswara IV. Before his time the Kalachuri chiefs had obeyed the Chálukyan king as their overlord. Bijjala made himself independent about the year A.D. 1162.

In his time the Lingayets arose in the Kanarese country. They called themselves Vira-Saivas, or Champions of Siva. They adored the linga (a small black stone, which is put into a silver box and worn round the neck or tied to the arm) and Nandi, the bull of Siva. They held Brahmins in contempt, did not believe in the transmigration of the soul, remarried their widows, and did not practise child-marriage. They spoke Kanarese, and their learned men have written many books in that language. They now form about one-third of the population in Belgaum, Dhárwār, and Bijapur districts, and about one-tenth in Mysore and Kohlapur. The Wodeyars, or Rajahs of Mysore, from 1400 to 1763 were Langayets. The founder of the sect was a Kanarese Brahmin of the Bijapur district named Basava. At the age of eight years he had read a great many Saiva books. When the time came for him to put on the sacred thread he would not have it, because those who wore it adored the sun. He said that he knew only the worship of Siva, and did not believe in caste. His wisdom and piety as he grew up came to the notice of his uncle, who was chief minister to Bijjala, and he gave him his daughter Gangadevi in marriage. The Brahmins, however, would not leave him in peace, so he left that part of the country and spent his time in study in a distant village. After a time his uncle died, and Bijjala, who had heard much of his piety and learning, sent for him; and gave him the place of his uncle. He went to Kalyán with his sister, and was there made chief minister, commander-in-chief and treasurer, and was second in power only to the king, who in order to bind him still more closely to himself gave him his younger sister Nila-lochana to wife. The sister of Basava had a son who, being more beautiful than he, was named Chenna-Basava, i.e. the beautiful Basava. An account of the new faith preached by the uncle and nephew is given in the *Basava Purana* and *Chenna Basava Purana*, the two sacred books of the Langayets, whose priests are called Jangamas. The two brothers persecuted the Jains, and spent a great deal of the state money on the support of the jangamas and on the spread of their faith. This made Bijjala, the rajah, who was a Jain, very uneasy. He ceased to put trust in Basava, and to vex him he blinded two pious

jungmas. Then Basava left the court, went to a distant town, and sent one of his men named Jagga-deva to kill the king. He made his way to court and stabbed Bijjala in the midst of his officers. Civil war followed. The two Basavas fled. One is said to have drowned himself in N. Kanara. The other disappeared.

3. In the time of the Kalachuri rule, in the twelfth century, music, singing, and dancing were held in high esteem. We read that Savali-devi, the queen of Sovi-deva, who succeeded his father Bijjala, sang and danced very well. This she did in public. The wives of the Hoysala rajahs did the same. One of the Hoysala kings is said to have been perfect in song, music, and dancing. These customs are not those of the present day.

In A.D. 1183 the W. Chalukyan king Someswara retook Kalyan, and the end of the Kalachuri rajahs ceased. Almost immediately afterwards Someswara was himself overwhemed by the Hoysalas under Vira Bellala II.

CHAPTER XLI.

RAJPUT RULERS IN THE DECCAN (*continued*).

THE YADAVAS.

THE Yādavas, or sons of Yādu, were a very ancient race, whom we often hear of in the Epic Age. They seem to have been an Aryan clan who made their way to the country around Mathura, to the west of the Chambal,¹ at a very early time, and there mingled with the natives of the country. They took part in the war of the Mahabharata. At that time a branch of the clan, under their great chief Krishna, is said to have gone far to the west, to Dwāraka in Gujarat. In the inscriptions the Yādavas are styled, " Lords of Mathura and Dwāraka." Later still, in the Buddhist Age, another branch went on into the Northern Deccan and settled in the Upper Godavari country. They are called the *Yadavas of Deraqiri*, which

¹ See map on page 48.

was their chief town. Another branch went still further south into the Mysore country, and settled around Dwára-Samudra, now Halebid, in Northern Mysore. They are known as the *Yáda* *Hoysálas*. Both branches claim to be Rajputs of the Lunar race of Kshatriyas. The present line of Mysore rajahs claim descent from a Yádava chief named Vijaya, who about the year 1400 came south from Dwáraka and settled near the present city of Mysore.

THE HOYSÁLAS.

ABOUT A.D. 1000 TO A.D. 1310.

THIS line of kings, like the Kadambas, ruled in the south of the Deccan, in the Karnáta or Kanarese country, now called Mysore. Here they reigned gloriously from the eleventh to the fourteenth century. They arose in a village in Manjarabad in Mysore.

2. Near this village there was a jungle, close to which there was a temple of the village goddess. The jungle was haunted by a man-eating tiger, which had killed so many people that the villagers were afraid to go near the temple. One day a young chief named Sála went to the temple, and as he was worshipping the goddess with the aid of the priest the tiger sprang out of the jungle. The terrified priest snatched up an iron rod that was lying on the ground, gave it to Sála, and cried out in the old Kanarese language, "Hoy, Sála," i.e. "Strike, oh Sála!" The chief hurled the rod at the tiger with such force as to kill it on the spot. He then took the name Hoysála, and his clan put the figure of a tiger on their flag. The grateful priest asked the villagers, who now came to the temple without fear, to give the young chief one pana or fanam (four annas eight pies) a year from each family. This they gladly did, and the next year the fee was doubled. Hoysála laid the fees at the feet of the priest, and was told to raise a small force of armed men and pay them out of the fees. In due time the priest told him to build a city and reign over it. This city was Dwára-Samudra, now Halebid, which became the capital of the Hoysála kings. Sála's daughter Mahadevi married the Chálukyan king. The Hoysálas were at first Jains, but about 1170 the reigning king changed to

the New Hinduism. The first five chiefs obeyed the Chálukyan king as their overlord.

3. Vinayádivya (1047-1100), the son of Sála, succeeded him. He extended his rule over the surrounding country, and built many towns and temples. "The temples he built were so large that the pits dug for making bricks became tanks, the hills from which stones were taken became plains, and the ruts made by the wheels of the carts taking mortar became ravines." His son Bittiga was the chief general of the Chálukyan army. He is said to have struck terror into the Chola king, who was eager for war, and to have "broken the rajah of Kálinga on the field of battle."

4. Bitti-deva, or Bittiga (1101-1141), was a powerful ruler. The Chálukyan prince Vikramáka had, when Bittiga was still a youth, remarked to his attendants, "Know ye that of all the kings who obey me, the Hoysála is alone invincible." He ruled over the whole of the Ganga-vádí country, which he conquered with the aid of his general, who came of the old Ganga stock and was named Ganga-rajah. He defeated the Gangas in a great battle at Talakid on the Kaveri, and then went on to subdue all the country to the east and to the west of the Western Gháts in Mysore, including Malabar, South Kanara, Salem, Coimbatore, and Bellary. He also conquered Belgaum and Dhárwár in the Southern Mahratta country, which, however, he held under Vikramáka II., the Chálukyan king.

5 Bittiga, like all the former princes of his line, was at first a Jain. He was converted to the Veishnava faith by the apostle Rámanuja-chári, who had fled to the Hoysála court for refuge from the Chola king, who was a worshipper of Siva. At the same time he changed his name to Vishnu-vardhana. This was about 1117. It is said that he became a Veishnava because Rámanuja cast an evil spirit out of his daughter which the Jain priests had tried to do in vain. Another reason is said to have been that Rámanuja told him that the Jain priests were so haughty that they would not eat with him. The king had lost a finger, and it was a rule with the Jain priests not to take food from anyone whose hands were not perfect. When, therefore, he put them to the test, and they refused to take his food, he was so angry that he went over to the other

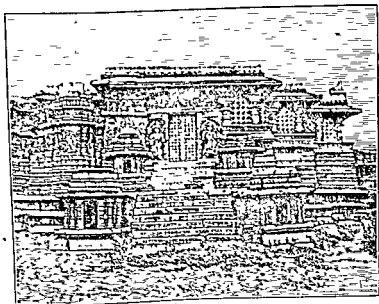
side. Rāmānuja is said to have destroyed 700 Jain temples and to have used the stones for the bank of a large tank at Mēlkōte, near Mysore, where he set up his throne as the guru of the king. Since then the guru of Mēlkōte, known as the Pata Kāla-Swāmi, has ruled the faith of the Sri-Veishnavas of Southern India. After twelve years Rāmānuja went back to Sri-ranga, and there ended his days. The Hoysāla kings after Bittiga were some of them Saivas and some Veishnavas, but they were kind to the Jains and to other sects.

6. **Vira-Bellala II.** (1172-1210) was the first independent Hoysāla king. Four years after he came to the throne he set himself to overthrow the Chālukyan king Someswara IV. He defeated Bomma, his general, in a hard-fought battle to the north of Dhārwar, and then marching northwards he also defeated Bhīllama, the king of the Devagiri Yādavas. "Thus by the favour of the god Narāyana he reigned over the Kuntala or Kanarese country, the former kingdom of the Western Chālukyans to the south of the Krishna and the Malparbha. The final battle between the two Yādava clans of the Deccan and Southern India—the Yādavas of Devagiri under Bhīllama and the Hoysālas under Vira-Bellala—was fought about A.D. 1191 at Soratur, near Gadag. Bhīllama was killed and the Hoysālas completely victorious. The Devagiri army is said to have numbered 200,000 men with 12,000 cavalry. Vira-Bellala pursued it for 18 miles and cut it to pieces. Then, halting and reforming his troops, he went on to take all the forts of the country, including Gooty. He thus held the whole of the Southern Mahratta and Kanarese countries, which had passed from the Kelachuris to Someswara IV, the last W. Chālukyan king, and from him to the Yādavas of Devagiri. Under Vira-Bellala II. the kingdom of the Hoysālas reached its widest limits. The next three kings gradually lost all the country except the Kanarese districts of Gangavādi or Mysore, over which they reigned.

7. **Vira-Bellala III** was the fifth and last king of the Hoysālas. About A.D. 1310 Ala ud-din, the Muhammadan Khilji king of Delhi, who had conquered the Devagiri Yādavas, sent an army under his general Malik Kātur,

which laid waste the Hoysāla kingdom, defeated and captured Vira-Bellala III., and took and plundered his capital city, Dwāra Samudra. The Muhammadan army went back to Delhi "laden with gold."

8. There is a famous style of building known as the Chālukyan. It reached perfection under the Hoysāla kings, who spent a great deal of their revenue on magnificent temples. Their great architects and sculptors were



TEMPLE OF HALEBID.

the well-known Jakanachāri and his equally famous son Dankanachāri. The finest stone carving in Southern India is that on the temple of Halebid, called the Hoysāleswara. It was begun by Vmāyāditya about 1100, but never finished. Another beautiful temple is that at Belur, built by Vishnu-vardhana after his conversion from the Jain faith by the apostle Ramanuja about 1140. The stone used in building these temples was so good and the carving so skilful that even now, after seven centuries, the images

are as sharp and clear as the day they were finished. There are thousands of elephants, horses, bulls, and scenes from the Rāmāyana and Mahabhārata carved beautifully in marble. It is said that the building of the Halebid temple went on for 200 years, and was stopped by the invasion of the Muhamnadaus and the overthrow of the Hoysāla kings.

*YĀDAVAS OF DEVAGIRI.

A.D. 1187 TO A.D. 1312.

THE Devagiri Yādavas, like the Rāshtrakutas, held sway in the north of the Deccan from very early times. They seem to have settled in the Senna or Sevana country, around the source of the Godaveri. It was known as the Senna-desh, afterwards Khān-desh. Their chief town was Senna, now Sinnār, in the Nasik district. The first of the line of chiefs was named Sevana. Inscriptions give us the names of 22 chiefs, who obeyed first the Rāshtrakutas and afterwards the Western Chālukyans from about A.D. 800, when we first hear of them, down to about A.D. 1000, when they became independent rulers. Their crest was a golden garuda or eagle. They intermarried freely with the Rāshtrakutas and Chālukyans and other noble Rajput families. They claimed to be of the race of Krishna and to be lunar Rajputs, but many of them were pious worshippers of Siva. Some of them fought on the side of the Chālukyans against their foes. One of them, Bhīllama, was the general of the Chālukyan army under Vikramāka. He is said to have been "the glory of the Chālukyan family of Kalyān and to have saved them from their foes."

2 Bhīllama (1187-1191) was the first Yādava king. When Vikramāka died he made himself independent, and wrested from his son Someswara all the northern and eastern parts of the Chālukyan kingdom, including Kalyān, down to Dhārwar. Later on the Hoysāla Yādavas, who had under their king Vira-Bellala, seized on the southern part of the Chālukyan kingdom up to the river Krishna, attacked Bhīllama. He was killed in a great battle fought at Soratur, near Gadag, in 1191.

3. Jaitugi (1191-1210), the son of Bhīllama, was the second king. He defeated the "lord of the Andhra

country," who was at that time the Kákatiya king Mahadeva. Him he slew, and in his stead placed Ganapati, the nephew of the slain king, on the throne of the Telugus.

4. **Singhana** (1210-1217) was much stronger than his father and grandfather. He established his power firmly over the whole of the old Chálukyan kingdom, and fixed his capital at Devagiri. This town was known in ancient times as Tagara, and when the Muhammadans ruled the Deccan later on its name was again changed, to Doulatabad. He seems to have fought with Ganapati and to have been worsted. He gave him his daughter in marriage. Singhana is said to have held 81 fortified towns in the Mahratta and Kanarese countries.

5. **Rāma-chandra** (1271-1310) was the sixth and last of the Yádava kings of Devagiri. In 1294 Ala-ud-din, the nephew of Fituz Shah, the Muhammadan (Khilji) king of Delhi, invaded the Deccan and seized on Devagiri. Rāma-chandra was forced to give up all his treasure, "600 maunds of pearls, 2 maunds of diamonds, rubies, emeralds, and sapphires, 1000 maunds of silver, and 4000 pieces of silk, with many other precious things." He had also to give over Ellichpur, where Ala ud din left a garrison to collect the yearly tribute which the Hindu king agreed to send him.

6. In a few years after this the Yádavas paid tribute and were left untroubled. But in 1306, the Yádava king failing to pay his tribute, Ala, who was by this time Emperor of Delhi, sent a strong force into the Deccan under his general Malik Káfur. Rāma-chandra submitted, paid tribute, and went to Delhi, where he was received with honour, and agreed to be subject to the emperor. He died in 1310. His son Sankara rebelled against the emperor. In 1312 Malik Káfur again invaded the country and defeated and killed him. Thus ended the rule of the Yádavas of Devagiri.

THE KÁKATIYAS

The Kákatiyas was a line of kings who reigned for centuries in Telingána, the land of the Telugus, between

the rivers Krishna and Godavari, a part of the ancient Andhra country. It was known as the kingdom of Warangal. To the north lay the kingdom of Orissa; the country to the west was ruled by the Yādavas of Devagiri, and the country to the south by the Hoysālas of Dwāra-samudra.

2. The Kākatiyas, so called from the goddess Kākati whom they worshipped, were probably an offshoot of the Eastern Chālukyans of Vengi, who were their overlords for centuries. Their earliest chief is said to have been Uttanga Bhuja, who, probably about the seventh century, wandered down with his clan into the Deccan and "drove his cattle" into the lands to the south of the Godavari, where he settled. The legend of the tribe was that his son Nanda built a fort called Nanda-giri, and married the daughter of one of the early Chola kings. He was attacked and slain by one of the kings of Orissa. His young queen fled to the south, to a hill known as Hanuma-konda or Monkey hill, where she was given food and shelter by a kind old Brahmin. Here her son was born. He grew up to be a powerful chief and ruled the country around Hanuma-konda. He built a city close to the hill, and made it his capital. Here a line of petty chiefs, whose names have been lost, reigned for about 100 years, as subjects of the Chālukyans.

3. Tri-bhuvana-malla was the reigning chief about the year A.D. 1100. He may be regarded as the first of the Kākatiya kings, i.e. the first about whom anything is known. All that is known, however, is his name and the fact that he reigned in Hanuma-konda. This old town is now a suburb of Warangal, which is situated in the south-east corner of what is now the state of Hyderabad, on the railway line between the city of Hyderabad and Bezvada.

4. Prola-rajah was the second of the line. It is said that, as he was out hunting one day, he found a Saiva lingam at Warangal, then a village not far from Hanuma-konda. It had the power of turning into gold any other metal which was rubbed on it. Prola-rajah, with the help of the lingam, turned into gold great quantities of iron and copper, and became very rich. But when he tried to take the magic lingam to Hanuma-konda, he found that he

could not move it. He therefore removed his capital to the village of Warangal, about the year A.D. 1150. His wife was a Jain lady named Muppala-devi. He was now a great warrior, and we are told that he made war on the Chálukyans of Kalyáni, and captured their rajah, Tailappa III., who was at first his overlord. He released him, and from that time reigned as an independent rajah, and was therefore the first rajah of Warangal. On the birth of his son Rudra, the astrologers foretold that he would one day murder his father. The little boy was therefore sent into the jungle and left there, to be killed by a tiger. But he was found by a Saiva priest, and taken to the temple, where he was brought up, and became a servant of the temple. Years afterwards Prola-rajah, who was a mighty hunter, lost his way in the jungle and came to the temple, tired and hungry. He was walking in, without leave, when his son, who was in charge, and did not know who he was, tried to push him out, and in the struggle stabbed him. He was seized by the king's guard, who had come up, and the priest of the temple, who had taken the child out of the jungle and was still alive, told the story. The dying king saw that he could not evade the decree of fate, and made his son his successor.

5. Rudra deva, also called Pratapa-Rudra deva I., filled with horror at his crime, sought to atone for his guilt in slaying his father by building the great Temple of the Thousand Pillars at Hanuma-konda. It is still standing, a magnificent specimen of the Chálukyan style of building. On a huge stone slab there is a long inscription in Sanscrit, written in old Kanarese letters, from which we get our knowledge of the Kákatiyan kings. It is dedicated to "Rudra the Thunderer," and is said, in another inscription, in old Telugu, to have been built by Rudra, son of Prola rajah, son of Tri-bhuvana. It bears the date equivalent to A.D. 1162.

Rudra was a greater king than any of his line before him. He overcame the rajah of Cuttack or Orissa, and made him pay tribute. He also conquered many kings whose names are given in the inscription in the temple, but of whom nothing else is known. Among them we find Mallagi, the sixteenth Yádava rajah of Devagiri. His end

was sad, for he was killed by his own brother Mahadeva, who had rebelled against him.

6. Mahadeva did not reign long. He made his brother's son, a young prince named Ganapati, Yuva-rajah, and leaving him in charge of Warangal, set out to attack the rajah of Devagiri, who invaded the kingdom when he heard of the death of the mighty Rudra. Mahadeva was, however, killed in the battle that was fought, and Ganapati, son of Rudra, was placed on the throne, about A.D. 1223.

7. Ganapati-deva, the fifth of the line, had then, to defend his capital against the victorious Yádava-rajah. This he did with great success. The rajah of Devagiri was defeated, pursued, and overtaken, and had to give his daughter in marriage to the Kákatiya prince. From this time the line of Kákatiya kings were known as the Ganapatis of Telingána. The reign of Ganapati was long and glorious. He overcame all the rajahs of the surrounding country, whom he ruled as their overlord. He restored to his throne the rajah of Nellore, who had been expelled. He was a devout worshipper of Siva, and is said to have treated the Jains with great cruelty. He began the building of the great stone wall round Warangal, the remains of which may still be seen. The city was sometimes called, after this, the "Eka-Sila nagar," or the One-Wall-City. The rajah died before it was finished, but his widow Rudramma-devi, the Yádava princess, who ruled the country after him, completed the work. The well-known traveller, Marco Polo, who visited the Deccan at the time, tells us that she was a wise and well-beloved queen, who ruled her kingdom well.

8. Pratapa-Rudra II. was the grandson of Ganapati deva who had no son, by his daughter Umaka. His grandmother, Rudrama-devi, governed the country till he grew up to be a man, and then made over the rule to him. He reigned for several years with great glory, and extended his kingdom on the west up to Raichur, between the rivers Tunga and Bhadra. But later on in his reign the Muhammadans invaded the Deccan for the first time. First Devagiri was conquered by Ala-ud-din Khilji in 1294 and forced to give tribute to Delhi. Later on, in 1309, his general, Malik Kafur, invaded Telingana. The rajah of

Warangal submitted, gave up all his jewels, and nearly all his horses and elephants, and agreed to pay tribute. Once more, when the Toglak line of emperors was reigning in Delhi, Muhammad Toglak led his army into Telingana. The first time he was repulsed, but, returning with a larger force, he took Warangal and sent Rajah Rudra a prisoner to Delhi, in A.D. 1323. He agreed to hold his kingdom as a subject of the emperor and returned to Warangal, where he died two years afterwards.

9. Krishna, also called Kanhayya-naik, was the seventh and last rajah of note. In his time the Bahmani Sultan of the Deccan conquered Warangal, and allowed Kanhayya to rule as his subject. After him came feeble kings till, in A.D. 1424, the Bahmani Sultan then reigning took the town and put to death all the members of the royal family. Since that time Warangal has been ruled by Muhammadan princes.

10. During the decline of the Warangal rajahs numerous petty chiefs made themselves independent; they were called polygars, and obeyed the Hindu rajahs of Vijayanagar. The chief of them was the rajah of Kondavir, whose kingdom was the country now called Guntur. He and those who came after him were known as the Reddi rajahs. They were great patrons of Telugu literature. Nellore was the seat of another line of chiefs who ruled that part of the country after the Cholas lost their power.

CHAPTER XLII.

SOUTH INDIA IN EARLY TIMES.¹

FROM the map of India, it may be seen that Southern India includes three tracts, each with well-marked boundaries. These are; the plain on the western coast, lying between the Western Gháts and the Arabian sea; secondly, the plain on the eastern coast, lying between the Eastern Gháts and the Bay of Bengal; and, thirdly, the upland country between the Eastern and Western Gháts, which, strictly speaking, forms the southern part of the table-land of the Deccan, from the rest of which it is divided by the river Krishna. The plain on the eastern coast is in the north watered by the rivers Penn-ár, Pon-ár, and Pál ár, and in the south by the rivers Káveri and Veigay. Of these rivers the Káveri is by far the longest and largest. All the country lying north of it may be called the Northern Carnatic, and the country south of it the Southern Carnatic.

2. **Old Tribes and Races in South India.**—The oldest of the Kól or Dravidian tribes in South India were the Vill-ávar and the Mín-ávar. The Vill-ávar or Bowmen (vill=bow) lived in the hilly tracts and jungles and hunted. They are also known as Bhils and Billuvar in other parts of India. The Mín-ávar (meen=fish) or Fishermen lived in the valleys and plains and fished in the rivers or the sea. Besides these there were the Nágas or Snake-worshippers. They peopled Ceylon, one name of which was Nága-dwipa. A Chola king is said to have married a Nága princess. The Nágas were divided into many tribes, of which the Már-ávar were the most powerful. They were well known robbers. A poet says:

“Of strong limbs and hardy frames, fierce-looking as tigers, with their hair in long curls, the blood thirsty Már-avars, with their bows bound with leather, on the watch to hurt others, shoot arrows at poor helpless travellers,

¹ For the whole of this chapter I am largely indebted to *The Tamils eighteen hundred years ago* (1904) by the late Mr. V. Kanakasabhai.

whom they can rob of nothing, merely to feast their eyes on their sufferings."

These robbers swarmed on the east coast between the Veigay and Káveri. Many of them served as soldiers in the armies of the Pándya kings.

3. From the most ancient times we hear of three great kingdoms in Southern India. They occupied two of the three tracts which we have just mentioned and the southern part of the third or upland tract. They were the Chera, the Pándya, and the Chola kingdoms. The Chera, also known as the Kerala or Keralaputra kingdom, lay on the western coast. This country now includes the Malabár district of the Madras Presidency, together with the states of Cochin and Travancore. The language spoken is Malayalam. The Pándya kingdom was the plain of the Southern Carnatic, i.e. the country south of the river Káveri. It included the present districts of Madura and Tinnevely. The language spoken here is Tamil. The Chola kingdom lay to the north of the river Káveri, and included the Northern Carnatic and the upland to the south of the Nilgiris, called the Balaghat in later times. Its language also is Tamil.

4. The upland country between the Eastern and Western Gháts, the southern part of the Deccan, was ruled, as we have seen, by the W. Gangas (Mysore), the Kadambas, the Pallavas, and other less known lines of kings, and in later times by the Hoysálas. Three languages are spoken in this tract—Tamil in the south and south-east, Kanarese in the west and north-west, and Telugu in the north-east. The southern and eastern parts, where Tamil is spoken, were often ruled by the Pándya and Chóla kings.

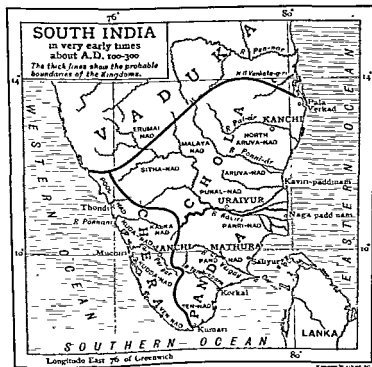
5. The earliest mention we have of these ancient kingdoms is in the edicts of Asoka in B.C. 250. They are also mentioned by Greek and Roman writers of the first and second centuries A.D. Their history we gather from two sources. We read of a few very ancient kings in the Tamil and Kanarese poems. Their dates are very uncertain, but they may be put at from A.D. 100 to A.D. 500. Then there comes a wide gap of centuries. After that we learn something from inscriptions on stone and metal which relate to the New Hindu Age, the Rajput period, from about

A.D.* 800 to A.D. 1200. There are hundreds of these inscriptions, and more and more are being found and translated and compared, one with another, every year. In a few years, when the work is complete, we shall no doubt have far more information regarding the history of Southern India than is now available.

6. South India, being the most distant of the countries of India from the Panjab, when the Aryans first settled, was the least Aryanized. As we get further and further away from the Panjab, we find less and less trace of the Aryans. The valley of the Indus and Rajputana is, as we have seen, very largely Aryan to this day. In the rest of Northern India the race marks of the old Dravidian and Mongoloid races are more and more clearly seen as we go eastwards through Bihar, and Bengal, and Assam. The Deccan shows less and less of the traces of the Aryans as we go southwards. When we get 1000 miles away, far into the South of India, we find the mass of the people, their language, their dress, their customs, and, to a less extent, even their religion, thoroughly Dravidian. The name Dravida was applied to them in the Epic Age, and in the Sanskrit epics they are termed Mlecchas or barbarians. Nevertheless South India, the land of the Dravids, was a highly civilized country in very early times, long before the Christian era. There were in it great nations, kings and cities even in the Epic Age, and, it may be, before that. We read in the Bible that in the reign of Solomon (B.C. 1000) ships came to his country—Palestine, in Asia Minor—once in three years, bringing ivory, apes, and peacocks. The names of these things, as given in the Bible, are Tamil, showing that they came from the Tamil country. The Greek names for rice, ginger, and cinnamon are also Tamil. The Greeks traded with India before the Christian era. In the Rámáyana, the chief city of the Pándyan king, is said to have great gates adorned with pearls and gold. The Pándyas, Chólas, and Cheras are mentioned in a Sanskrit grammar of the fourth century B.C.

7. In the ancient Tamil poets the Dravida country is called Tamilakam. It stretched from the Venkata hill, now called Tirupeti, about 100 miles north of Madras, to Kumári (Cape Comorin) on the south, and from the eastern

to the western sea. One language only—which we may call Old Tamil—was spoken. At that early time Malayalam, now spoken on the western coast, had not become a separate language. The people who lived to the north of the Venkata hill were called Vadukar. Their language



was Vaduku, which in later times broke up into Telugu, Kanarese, Tulu, and other dialects.

8. Tamilakam was divided into 13 Nads or provinces. Their names and position are shown in the map above. Of these nads, 5 were on the west coast and 8 on the east coast and in the centre.

9 The Chera kingdom on the west coast included 5 nads. Its capital was Vanchi, now Karur, on the banks of the river Peri-yar, about 30 miles north of Cochin. It included

the whole Malayalam country—the country now known as Travancore, Cochin and Malabar. The five ancient náds in their order from north to south were: (1) *Pool-náđ*, the land of sand (N. Malabár); (2) *Kuda-náđ*, the western land (S. Malabár); (3) *Kuđda-náđ*, the land of lakes or backwaters (Cochin); (4) *Ven-náđ*, Bamboo-land (Travancore); and (5) *Kal-ka-náđ*, the Rocky-land (Palghat), at the foot of the Nilgiris and the Ane-mallai hills.

Muchiri, at the mouth of the Periyár, was the great port of the Chera kingdom. A Tamil poet calls it “the thriving town of Muchiri, where the beautiful large ships of the Yávanas (Greeks) bringing gold, come, splashing up the white foam of the Periyár, which belongs to the Kerála (i.e. Chera), and return laden with pepper.” Another poet says: “Fish is bartered for paddy, which is brought in baskets to the houses of the merchants, together with sacks of pepper and exchanged for gold, which is brought from the ships in barges at Muchiri, where the music of the surging waves never ceases.” *Thondi* (near Quilandi) was another seaport. It was “bounded by groves of coconut trees, wide rice fields, green hills, a bright sandy shore and the salt river.” This description, written 1800 years ago, is as true as words can make it, of many a town and village on the west coast at this day.

10. The Pándya kingdom on the east coast included 3 náds. They were, in order from south to north: (1) *Then-pándindú*, or the Southern Pándi (Tinnevely); (2) *Pándi-náđ*, or the land of the Pándya (Madura), and *Panri náđ*, or the land of pigs (Southern Tanjore).

to the fishermen of the coast opposite Ceylon, then called Lanka. This fishery brought in such a large revenue that the heir to the throne of Pandya lived at Korkai. After a time the sea went back from Korkai, and a new seaport, Kāyal, was formed. In time the sea went back from Kāyal too, and that town also was abandoned. The gulf of Paumben was in those days known as the Arkali. Another great port on the east coast was *Saliyur*, "ever crowded with ships which had crossed the perilous dark ocean, from which costly articles of merchandise were landed, while flags waved from their mast-heads and drums beat on the shore to tell the merchants, far and wide, that they had come.

Nidga paddinam (Negapatam) was the chief town and port of Panri-nād.

11. The Chola kingdom which lay to the north of the Kaveri included five nāds. They were (1) *Punal-nād*, the land of floods (Tanjore and Trichinopoli). There was no dam across the river in those days, and it often overflowed its banks and flooded the country. (2) *Arura-nād*, between the rivers Pennār and Pālār (South Arcot). (3) *Ver-kād*, the northernmost province of the kingdom, now known as Pala-verkad or Pulicat (in Chingleput district). It was the country of the Vadukar, who spoke Vaduku, afterwards Telugu. (4) *Mala-nād*, the hill nād (N. Arcot). It was ruled by a chief called the Malayāman (mountain-chief) (5) *Seela-nād*, the cold country (the Nilgiri and Coimbatore districts).

Uraiṇur (now Worriur), close to Trichinopoli, was at first the capital of the Chola kingdom. It was strongly fortified with a wall, a ditch, and a thick thorn fence.

Kaveri paddinam, at the mouth of the Kaveri, was the chief port of the Chola kingdom. The Kaveri was then a deep broad river into which ships could sail from the sea. The city was large, and had many streets filled with traders. Goods were taken to large store-houses, where they were stamped with the tiger-crest of the Chola kings, after payment of duty, and passed on to the traders. Close by there were the houses of the Yavana merchants filled with rare goods for sale. There were many foreign traders who spoke various languages. There were dealers

in sweet-smelling pastes and flowers, incense, wool, cotton, coral, sandal, pearls, gold, precious stones, grain, and fish. There were carpenters, goldsmiths, blacksmiths, copper-smiths, tailors, butchers, and painters. To the port were brought horses from lands across the seas, pepper, gold and precious stones from the northern mountains, sandal from the west, pearls and coral. They came from the Ganges, from Ceylon, and from Burmah.

The palace of the Chola king in Kaveri-paddinam was a splendid building. Artisans from other parts of India, and even from the land of Yávanas, "had made it so grand and so beautiful that people in after ages said that it must have been the work of Mayan, the Builder of the Gods. The walls were covered with plates of bright gold. The pillars were of coral. From the roof hung strings of shining pearls. Round it there was a lovely park with lakes, harbours, flowers, and tanks, with beds of crystal."

Kānchi, the chief town of Aruva-nád, was in later times the capital first of the Chola, and afterwards of the Pallava kings.

12. Foreign trade. As far back as the Epic Age (B.C. 1000) the Greeks of Egypt traded from Alexandria and the West Coast of India. Pliny, a writer of the first century A.D., tells us that ships sailed at first from Arabia to Pátála, a port at the mouth of the Indus, a distance of about 1500 miles. Later on they went direct to the south of India to Muchiri. Every year goods worth 75 lakhs of rupees were taken to India, sold there, and goods brought back, which were sold for 100 times what they cost. It took the ships thirty days to get to the coast of Arabia, and forty days more, with a favourable wind, to reach Muchiri. Other ships sailed round Cape Comorin to Korkai, to a country ruled, he says, by a king called Pándyan. The goods which the Greek merchants took to India were wine, brass, lead, and glass. They brought back pepper, pearls, ivory, incense, betel, fine muslins, and precious stones. The Monsoon wind they called Hippalos, after the Greek sailor who first found out the way across the ocean to India. In the Tamil poems both Greeks and Romans are called Yavanas. In the old Sanskrit plays and poems the same term is used.

13. **Intercourse with Rome.**—The empire of Rome was, in the first century A.D., the greatest and most civilized in the world. It included all the south of Europe and those parts of Asia and Africa which lay around the Mediterranean Sea. One of the Pándyan kings sent two embassies to Augustus Cæsar, the Roman emperor, asking him to be his friend and ally. This was in B.C. 56. Roman soldiers took service under the Pándyan and Chola kings. In the reign of the Pándyan king, Nedanj-cheliyan I., Roman soldiers were employed to guard the gates of the fort of Madura. A Tamil poet of the time tells us of these guards.

"His tent, with double walls of canvas firmly held by iron chains, is guarded by powerful Yávanas, whose stern looks strike terror into every beholder. They wear long tunics fastened at the waist by belts. These Mlecchas are clad in complete armour; they can talk only by gestures, and they keep close watch the whole night long in the outer chamber."

Yavana vases and Yavana lamps in the shape of a swan were used throughout the Tamil country. At Kaveripaddinani there was a colony of Yavana merchants. Roman gold coins poured into the country at this time and numbers of them have been dug out of the ground. As late as the third century A.D. the Romans had two cohorts or regiments (about 1200 men) at Muchiri to protect their trade there.

CHAPTER XLIII.

SOUTH INDIA.

SOCIAL CONDITIONS IN EARLY TIMES.

ALL over Southern India the customs and manners of the people, so far as we can gather from the poets, seem to have been very much the same. The kings, too, ruled their kingdoms in these early days in very much the same way. The oldest customs, both as regards dress and food and the way of living, and even the oldest forms of religion, appear to have been kept up longest on the western coast,

where the people had least to do with the other parts of India, and where, to this day, in Travancore and Cochin, many of the oldest customs of Southern India may still be seen.

2. **Government.**—Each country was ruled by a king. The kingly power went down from father to son. The King was helped by five councils, known as the Five Great Assemblies. One of these was made up of "representatives of the people," but how many there were, or how they were chosen, we are not told by the old poets. A second council included physicians, who attended to all matters relating to the health of the people. A third was composed of astrologers, who fixed the lucky days and times for all important events. A fourth were the priests, who had charge of all religious ceremonies. The fifth council included officers who collected the revenue, and the judges. The king lived in his palace with great pomp and many servants. When he sat on his throne in public, his queen sat beside him.

3. **Revenue.**—Customs, tolls and land tax were the chief sources of revenue. Customs were paid on all goods landed at the sea-ports, the king's seal being put on goods in the custom-house before merchants removed them. Tolls were collected at the frontiers of the kingdom and on all the chief roads. Land-tax was paid in money or in grain, whichever the raiyat preferred. Besides this, the king took for himself the tribute paid by petty kings or chiefs, of whom he was the overlord, as well as the profits from the pearl fishery (in the Pándya kingdom), and the sale of elephants and forest produce. "The land tax was one sixth of the produce of the land, and for water supplied by the State a water cess was charged to the raiyat."¹

4. **Classes of Society.**—The king was the head of his people, and shared their joys and sorrows. He took the lead on all festal occasions, and in times of trouble, such as famine or sickness, he was the first to offer sacrifices and prayers to the gods, with the aid of the priests. In battle he fought, as a rule, at the head of his troops. There was no caste in early days among the Dravidians. Brahmins

¹ Mr. V. Kanakasabhai in the *Tamils of Eighteen Hundred Years Ago*.

settled here and there among the people and were treated with respect, but lived apart from the rest. Among the pure Tamils the highest class were the *Arivár*, or Sages, who were learned and pious men devoted to religion. The next in rank were the *Ulavár*, or farmers. They were also called *Vellal-ár*, "lords of the flood," because of their skill in storing up water for their fields. They were the nobles of the country, and to this class belonged the Chola, Chera and Pándyan kings, and most of the petty chiefs. Next to them came the shepherds and huntsmen, known as *Ay-ár* and *Velduvár*. Below them were the artisans, such as goldsmiths, blacksmiths, potters, and carpenters. Next to them were the soldier class, known as the *Padai-ádchi-ár*. Lowest of all were the *Valay-ár* and *Palayár*, or the fishermen and scavengers. There were no slaves. The order of these classes, as described by the old Tamil poets, is very much the same as that given by Megasthenes, the Greek envoy at the Court of Chandragupta Maurya, when he describes the Hindus of his day. It is very different from the order of the Aryan classes, where the soldiers or Kshatriyas always took the first or second place in society. In the books written by Brahmins, however, the Brahmins are said to be the highest caste in South India, and the kings the second, while the Vellals or raiyats are placed third in rank.

5. Dress.—The dress of the Tamils, both men and women, was very simple, and well suited to the climate. The men, as a rule, wore two pieces of cotton cloth, one wrapped round the loins and reaching to the knees, and the other tied loosely round the head. They did not cut their hair, but wore it tied up in a knot on the top of their head, or on one side, as is done on the west coast to this day. Brahmins, however, shaved their heads, leaving a small tuft on the top of the crown as they now do. Soldiers and servants wore coats which covered their bodies. In olden times, in Southern India, full dress was the sign of a servant. The nobles and higher classes wore what was comfortable in a very hot climate, and went about with the upper part of their bodies bare. Even the Pándyan king, we are told, as he sat in his public hall to hear cases, had on but a single garment, a piece of clean

starched cloth round his waist, with armlets of pure gold and a priceless necklace of pearls round his neck. The *Tamil women* had their shoulders, arms and body down to the waist quite bare, as is the case now among the villagers of all classes on the western coast. They wore one long piece of cotton cloth wrapped round them from the waist to the feet. Jewels and ornaments made of gold—bangles and anklets and armlets, necklaces and waist-belts—were worn by men and women of the richer classes, while the poorer classes wore ornaments made of beads and shells and coral.

6. **Manners and Customs.**—Women were not shut up nor kept apart. They were quite free to do as they liked and go where they liked. Women of the poorer classes worked with their husbands and brothers as shop-keepers or servants in towns, and helped them in the fields and gardens in the country. The streets in a large city were crowded as much with women as with men. From the queen downwards, every woman visited the temples. Owing to the freedom allowed to women, young men courted the young women they wished to marry as they still do on the west coast in Malabar. The ancient poems have many pretty tales telling of courtship. Men were polite and courteous and kindly to women. The old poems show us how highly civilized the Tamils were in these and many other ways, two thousand years ago.

7. **Food.**—The food of the country was mostly grain, chiefly rice. We hear of sixteen kinds of grain, being cholam, millet, ragi and other well-known grains. Milk, butter, and honey were in common use. In one poem we are told of a bard who wandered over the country and the food he was given by various classes. "The hunters gave him coarse red rice and flesh, the shepherds maize and beans and millet boiled in milk. The raiyats gave him white rice and the roast flesh of fowls. On the sea-coast the fishermen fed him with rice and fried fish. Brahmins gave him fine rice with mango pickle and pomegranates cooked in butter, and the 'Uluvar' or farmers (of the upland tracts) feasted him with sweetmeats and the fruit of the jack and plantain, and gave him to drink the cooling water of the cocoanut." Toddy made from the cocoanut

and palmyra palm was drunk by the poorer classes and soldiers. The richer classes drank "a scented liquor made from rice" (arrack). Fragrant wines "brought by the Yávanas in their good ships" from Greece were costly, and drunk only by kings and princes.

8. **Amusements.**—Music, dancing, feasts and quail fighting are mentioned by the poets as sources of amusement. The women amused themselves at home by teaching parrots to talk, by swinging and playing various games with dice and balls. The queens and highest ladies of the land were often expert dancers and songstresses.

9. **The Fine Arts.**—The study of music was a part of a good education. We are told of over a hundred different tunes or airs. A great many wind instruments were used. There were flutes with eight holes, chank shells which were blown, drums of many kinds, and four kinds of lutes. We are told of Tamil and Aryan systems of music, both quite distinct. Dancing was studied as a fine art by both men and women. There were a great many Tamil plays which were acted on the stage—epics, tragedies and comedies—in which actresses or dancing girls took part. There were theatres brilliantly lighted. The Tamil artists were skilful in both painting and sculpture. Their pictures, however, were painted on substances which did not last, and their images or statues were not of stone or of metal, and all perished long ago. The earliest stone sculptures we now have are those on the temple of Mahábalipuram, done in the seventh or eighth century A.D.

10. The houses of the poor were built of mud and thatched with grass or the leaves of the cocoanut or palmyra. Those in the towns were built of brick and had tiled roofs, the walls being plastered with lime or chunam. The furniture consisted of raised seats, cots with cushions stuffed with swan's down, swings for children, and lamps on statues. The temples and palaces were built of bricks. There is no mention of stone buildings at this period. All the villages and towns were fortified and surrounded by a thick fence of thorny trees to keep off robbers.

11. **The Armies**—In a battle the elephants were put in front, the chariots and horsemen behind them, and the infantry in the rear. The foot soldiers wore shields made

of ox-hide on their left arms, and in their right hand they carried a spear or battle-axe. They were also armed with swords a yard long. The archers carried bows and swords. The cavalry carried lighter arms and shorter shields. In chariots and on the elephants rode the generals, then of noble birth, who had on coats of mail adorned with gold. The soldiers seem to have been very loyal to their king. They had brave and stalwart wives and mothers. One poet says :

"How bold she is, and how brave ! that nation of the warrior tribe ! Only the day before yesterday her father fell bravely fighting with the foe. Yesterday her husband was killed on the field of battle. Yet, to-day, when she heard the beat of the drum, she rejoiced, clothed her only son in a garment of white, combed his hair, put a lance into his hand, and bade him go forth to battle."

Another poet says :

"The old mother, with trembling frame and withered arms, hearing that her son had fled from the battle field, swore that if the news proved true she would cut off the breasts that had suckled him. Arming herself with a sword, she went to the field of battle, and finding among the slain the mangled body of her son, she rejoiced more than she did when he was born."

CHAPTER XLIV.

DRAVIDIAN LITERATURE.

THE Dravidian nations and races which now live in Southern India speak four languages, Tamil and Malayalam, Telugu and Kanarese, besides several dialects, the chief of which are Tulu and Coorgi. Telugu and Kanarese, spoken in the northern parts of the Madras Presidency and Mysore, are in many ways like each other, both in the words used and in the shape of the written letters. In the same way, the two southern languages, Tamil and Malayalam, have much more in common with each other than they have with the two northern languages.

2. Of these four languages Tamil and Kanarese have by far the largest literature. A great many books in both of these languages, written more than a thousand years ago, have come down to us, and a few older books from still earlier times. In a little history like this, we cannot do more than name a very few of the chief of these books and their authors.

3. Paper was not used in India at all, till the time of the Muhammadans. In South India, up to about 200 years ago, all books were written on dried leaves of the Palmyra palm (called *olei* in Southern India). The leaf used was from 1 foot to 2 feet long and from 1 inch to 1½ inches wide. The pen was an iron "style" with a fine point. With it the letters were cut into the leaf and made clear by the rubbing in of black ink. The leaves forming a book were all of the same size and were tied together with a thin cord which passed through round holes at the ends of the leaves. The cover of the book was made of two thin pieces of wood tied round the book with a string. Books like this lasted for hundreds of years. There are a great many of them which have not yet been printed on paper, but are kept in private libraries.

TAMIL LITERATURE.

4. There are at least a hundred ancient Tamil books which have come to us from the Buddhist Age, besides a large number written in the New Hindu Age. We have the names of a good many others which seem to have perished. The oldest of these books are in what may be called pure Tamil, that is to say, in Tamil which owes nothing to Sanskrit or any foreign language. The words, the style, the subjects of these books are all Dravidian, not Aryan, and the style is so polished that it is clear that it must have been used in books for hundreds of years before the books that we now have were written. The towns, the ports, and the names of the goods which came from other countries are the same as those which are mentioned in the works of Greek and Roman and Egyptian writers of the first century A.D. This is one reason, among others, for thinking that some, at any rate, of these old books go

back to the very early centuries, if not to the first century A.D.

5. This early age has been called the age of the *Sangam*. There was then a great "Sangam" or college of pandits and poets in Madura, under the patronage of the Pandyan kings. We hear a great deal of the Madura Sangam in the time of King Ugra. Books were examined by the members of the Sangam, and if they were considered good the author was rewarded by the king. The earliest writers seem to have been Jains or Buddhists. Later on, from about A.D. 600 to A.D. 1200, in the Puranic Age, a great many books were written in imitation of Sanskrit works or as translations or adaptations from them. A great many Sanskrit words were at that time taken into the Tamil language, and Brahmin authors appear.

6. The most famous of the old Tamil works, the "classics," are the *Ten Idylls*, the *Five Epics*, and the *Eighteen Moral Poems*. There are, besides, grammars, purāṇas, and minor works of later times.

7. The *Ten Idylls* are famous poems written in the early centuries. Some of them, e.g. the "Dreary Winter," the "Mountain Echo," and the "Mountain Song" contain many charming descriptions of nature and are full of allusions to the manners and customs of the times. Some of them give us tales of the kings of the age, the great Chola chiefs Kari-Kāla and Killi Valluvan, the famous Pandyan, Nedun Cheliyun, and the Chera rajah, Athan. They were written by various poets, the most famous of whom was *Nakkirār*, a schoolmaster of Madura. He is said to have won for his wife a gifted poetess, known as the "Princess of letters." She announced that she would not marry anyone who could not write better verses than herself. At the age of twenty-five she met her match in *Nakkirār*, who made a verse which she could not beat.

8. Of the *Eighteen Moral Poems* we need only mention one, which is considered to be the finest Tamil poem ever written. This is the *Kural* of Valluvar.

Valluvar, also called Tiru Valluvar, was a native of Mailapur, or St. Thome, a large village close to where the city of Madras now stands. His name is not known, for

Valluvar means merely one of the Valluvan caste. The Valluvan was the priestly class of pariahs; the poet was a weaver by trade. In those early days caste was not so strictly kept as it now is, for we are told that he married a wife named Vāsuki, of a noble Vellála family. We are also told that he joined the Nir-grantha or Jain sect. He had four sisters, all of whom wrote poetry. One of them, named *Aurai*, was said to be an incarnation of the goddess Saraswati. She wrote verses known as the "Golden Alphabet of the Tamils." They are still read by school-boys. She wandered over the country with her lute and sang her songs and odes at the courts of many kings. In those days there were several other famous poetesses, of all ranks in society, whose works may still be read.

9. The *Kural*, also called the *Muppai* or "Three-fold Code" (of morals), is a poem in three parts, treating of virtue, wealth and pleasure. It is written in the purest Tamil. Out of about 12,000 words which the poet has used there are not more than 50 which come from Sanskrit. It is the best proof we could have of the richness and power of old Tamil, for it shows how it can express almost any idea without the help of Sanskrit. The word "kural" means short, and refers both to the size of the book and to the metre of the two lines in which it is written. It contains 133 sections, each with ten couplets, or 1330 two-line verses in all. It is held in the highest esteem and has been called the "Third Veda," or "Book of the World," the "Word of God." It has been translated into many European languages.

"Sage Valluvar, priest of thy lowly clan,
No tongue repeats, no speech reveals thy name,
Yet, all things changing, dieth not thy fame;
For thou art bard of universal man
Through all the earth, men hail thee brother,
Seer of spotless soul."

These are three of Valluvar's verses

"To give alms is good even if there were no Heaven"

"'The lute and the pipe are sweet,' say those who have not
heard the prattle of their own children"

"Toil and never tire and you will overcome even Fate."

10. The muni *Agastya* was a famous Aryan sage. He headed a band of northern Brahmins who, probably in the Epic or early Buddhist Age, came far south and settled somewhere in the Tamil country in the Western Gháts. A peak of the Gháts is still named *Agastya* after him, and the story goes that he ascended to the skies and may still be seen there as the bright star *Canopus*. He was probably the first Brahmin to bring Sanskrit into Southern India, and was the author of a grammar. The complete work has been lost, but parts of it are still to be found in the grammar of *Thol Kappur*, who is said to have been one of his disciples. This book is the basis of all Tamil grammar and treats not only of letters and words, but of composition on all possible subjects, both of prose and poetry.

11. The *Five Epics* were written by Tamils, who were Buddhists or Jains by religion. The two earliest are the *Manimekalai* or the *Jewel Belt* and the *Silapp Athikáram* or *Lay of the Anklet*. These two and the *Jivaka-Chintamani* have been published entire, but of the other two epics only fragments in the works of certain poets remain.

12. The *Jewel Belt* is the work of Chathan, the son of a corn merchant of Madura. He was a Buddhist poet, a "master of sweet Tamil," and lived for a long time at Karur, the capital of the Chera kingdom, as the guest of the rajah Chen-Kuduvan. The heroine of the *Jewel Belt* is *Manimekalai*, the daughter of Kovilan, a merchant of Kaveri-pattinam, and Máthavi, an actress. She was a beautiful girl, who gave up the world and became a Bhikshini or Buddhist nun. She was courted by a handsome prince, but remained faithful to her vows. The poem is very valuable not only for the beauty of its style and language, but for its description of the country through which the river Kaveri flows, and of the ancient towns of Korkai and Kaveri-pattinam and their trade. The *Lay of the Anklet* gives us the tragic tale of Kovilan, the father of *Manimekalai*. Kovilan, the son of a corn merchant of Kaveri-pattinam, was young, gay, rich and foolish. He was married at an early age to a good and loving wife named *Kannaki*.

After a time he left her and lived with an actress named Mithavi. On her he spent all his fortune and then went back to his wife. But being ashamed of himself and having no money he fled with her to Madura. Going out alone to sell one of her jewels, an anklet, he was accused of having stolen it from the palace of the king and was executed. His wife went boldly before the king and proved that her husband was innocent. Then in despair she left the Court, and died broken-hearted soon afterwards.

The author of the *Lay of the Anklet* was a prince named Ilanko adikal, brother of Chen-kuduvan, the rajah of Chera. The two princes were the sons of Athan, and grandsons of the mighty Chola rajah, Kari-kal. The poet became a Jain monk. When Chathan came to his brother's Court he heard him recite the *Jewel Belt* and was so affected by it that he made up his mind to relate the history of Kovilan, and Kannaki. His poem is considered to be even better than the work on which it was founded, for the prince was learned and had seen much of Court life, and knew music and dancing well.

KANARESE LITERATURE.¹

1. Kanarese, called also Kannada, is spoken in its greatest purity in the Mysore country, and also in Canara, Coorg, the Southern Mahratta country, and the districts in the Madras country which lie to the east of Mysore. It is in many ways very much like Telugu, and in old times the term Karnataka was applied to both languages. It has been called the sister of Telugu, just as Malayalam has been called the sister of Tamil.

The language has changed from age to age, the oldest form being known as "Ancient Kanarese," in which the oldest works (now lost) were written, probably in the first and second centuries A.D. This language had changed to "Old Kanarese" by the eighth century. In it many books were written which still exist. It slowly changed into "New" or Modern Kanarese, as now spoken and written.

¹ A detailed account of Kanarese literature will be found in Mr. Rice's *Gazetteer of Mysore*, pp. 488-501.

2. The oldest books which are mentioned by later writers, and probably existed in their day, have now been lost. They were written by poets who lived in the times of the Ganga kings of Mysore, in the second and third centuries. One of them was a great work, which contained 96,000 verses, called the *Chudāmani*. It is mentioned in several inscriptions, and its author, *Sri-varddha*, is praised by the well-known Sanskrit poet, Dandin, of the sixth century.¹ No trace of this famous work is now to be seen. We may hope that it may yet be found.

3. The first writers of Kanarese were, so far as we know, Jains, and down to the twelfth century we have only Jain authors. This shows us what a strong hold the Jain religion then had of the Kanarese countries. During the next two centuries the works we have are chiefly by Lingayet and Saiva authors. From the sixteenth century onwards we have chiefly Brahmin and Veishnuva authors.

4. The earliest Kanarese work that has come down to us is the *Kavi-rajah-mārga*, a book on composition. It was written by *Nripa-tunga*, also known as Amogha-varsha or the "Fruitful Rainer," a famous Rāshtrakuta king who reigned for 63 years, from A.D. 814 to A.D. 877, and was a great scholar as well as a mighty king.

5. Pampa is the next poet whose works we have. They are the *Ādi-purāna* or Pampa Bhārata and the *Vikram-Arjuna-Vijaya*, about A.D. 941. He was the son of a Brahmin from the Vengi country, on the east coast, who had become a Jain. He wrote the first in three and the second in six months. "They were read by all classes of people, by servants as well as by the greatest poets."

6. After Pampa we have a good many writers of both prose and poetry during the tenth, eleventh, and twelfth centuries.

Nāga-varma wrote a well-known work on prosody, and a translation from Sanskrit into Kanarese of the *Kādambari* by Bāna in the tenth century.

7. The Hoysāla kings, who came into power in the twelfth century, were all very kind to authors and poets. Under them there were a great many writers. The best

¹ See page 103 of this book.

known books of the time were the Pampa-Rámáyana and the grammar called the Bhásha bhushana.

The two Kanarese poems held in the highest esteem are: . The *Raja-Shekhara Vilasa*, a play by a Jain author, Deva, who wrote it about A.D. 1657.

The *Jaimini Bhárata* by the Brahmin poet Lakshmisa, written early in the eighteenth century.

CHAPTER XLV.

EARLY SOUTH INDIAN KINGS.

PANDYA, CHERA, CHOLA.

THE "three kings" so often mentioned by the poets of early times in Southern India were the crowned heads of the Pándya, Chola, and Chera kingdoms. The names of a few of these early kings, who ruled about the same time, have come down to us. They were related to one another by marriage, and were sometimes friends and allies but more often deadly foes. The precise years during which they reigned have not yet been fixed, but they are supposed to have lived during the first and second centuries A.D. After these early kings there is a long break of many centuries. Then we have the names of lines of kings who ruled in the later Rajput age. Their names we get from inscriptions, and a few details about some of them from poets who wrote at the time and lived at their courts. We are told by the poets that, on the battle field, each of these early kings, with his nobles, wore garlands of different flowers to mark them out from the enemy. The Cheras wore the white flowers of the Palmyra, the Pandyaans the dark blossoms of the Margosa, and the Cholas the flowers of the Ár. The coins of the later Pandyan kings of Madura have a fish as the family crest, while those of the Chera kings have a bow. Most of the early Pándyan kings had the family name Chelhyán, and most of the early Cholas had the surname Kili.

EARLY PANDYAN KINGS.

THE Pandiyans, as we have seen, ruled in Pāndi-nāḍ, the modern Madura. Their capital was Mathura. They claimed descent from the Pandavas of the Epic Age, and said that their chief city was named after Mathura in Northern India. If some of the Pāndava clan did really come to Southern India in the Epic Age and found a kingdom there, they must have mixed with the old natives and become one with them, for we often find them described as enemies of the Aryans, and one of the earliest kings has the title of "Conqueror of the Aryans." They quite lost the old Aryan language and spoke Tamil, which in its ancient form contained no Sanskrit words.

Megasthenes, the Greek envoy at the court of Chandragupta Maurya in the fourth century B.C., and after him Pliny in the first century B.C., tell us that the Pāndyan kingdom was governed by a queen named Pāndaia. The old Tamil poets also say that a woman founded the Pāndyan line. She was worshipped as a goddess and was called the Mathura-pati, or Lady of Mathura. It is said that she was an Aryan princess who came south and married a chief of the Mar-ār tribe.

Nedunj Cheliyan I. is the first king whose name is known. He probably lived some time in the first century A.D. and is said to have conquered the "Aryans," probably a clan of the Āndhras or Rāshtrakutas of the Deccan. Nothing is said of the battle in the Tamil poets. The only other thing we know about him is the story given in the *Silapp Athikāram* or *Lay of the Anklet*, where we are told that he died of remorse on hearing the reproaches of Kannaki, whose husband Kovilan had been executed by his orders on a false charge.

Verri-Ver-Cheliyan, who was viceroy of Korkai, went to Madura as soon as he heard of the death of Nedunj and was crowned king. He reigned for a very short time and was succeeded by his son, Nedunj-Cheliyan II.

Nedunj-Cheliyan II.—While he was still a boy the Chola king, Killi-Valavan, invaded the country and laid siege to Madura, but he was driven back by the great Pālayan Maran, the general. When the prince

grew up to be a man he himself led an army against the Cholas. Five kings then combined against him. Among them were the Chola, Chera, and Mysore kings. They thought that they could crush the Pándyan king with ease. But, far from being dismayed, he stole up silently in the night and took them by surprise. The battle—the *first battle* of which we have any account in Southern India—raged fiercely the whole day on the field of *Thalalalankinam* and ended in the complete victory of the Pándyans. "All the kings and chiefs in Tamil land, and the flower of their troops, were engaged in this battle, and the victory of the Pándyan king was considered to be the most brilliant feat of arms of the period." The young king followed up the Chera army. He captured the Chera king, Chey the "elephant-eyed," and when he escaped, pursued him to the sea-port Muchiri, which he took. He then turned eastward and took the sea-port of Saliyúr from the Nágas. The joy of his subjects was great. The poets praise him as the greatest king of the time in Tamilakam. They say that he was a king so good that not even the gods could tempt him to do wrong, even with the offer of heaven. All the gold in Tamilakam could not induce him to do anything mean or wicked. His care for his soldiers is thus set forth in a poem by Nak-kirar who lived at his court.

"At midnight, though a chill north wind is blowing, and rain is falling, the king goes forth from his tent with a few servants bearing torches, his horse saddled and bridled being led behind him. A white umbrella decked with pearls is held over him to keep off the rain. With his left hand he holds up his flowing robes, while his right hand rests on the shoulder of his sword-bearer. He kindly asks after the welfare of every wounded soldier, as one of his generals goes before him holding a lance wreathed with margosa flowers, pointing out one by one the men who have been wounded in the day's fight." After a long and glorious reign he died in the Saiva temple at Madura known as the Silver Shrine.

Ugra, "the Fierce," the next king, is well known to all readers of the Tamil poets as the far famed Pándyan rajah, at whose court the most famous of Tamil poets, Tiru Valluvar, composed his immortal poem the *Kural*.

Nan-Maran, "the Good Pándyan," was the fifth and last king of these early days of whom we have any account. A poet of the time, addressing him, says:

"Spend thy days joyously, drinking daily cool, fragrant wine, brought by the Yávanas in their good ships, which thy handmaidens present to thee in cups of gold."

Scarcely anything is known of the later Pándyan kings. We have a list of seventeen of them who reigned from A.D. 1190 to 1567. The last of them had rather a long name. He was called Sri-Perumal-Ali-Vira-rama-Sri-Válabha. The later Pándyans were for ever at war with the Cholas and were more or less tributary to them during the tenth, eleventh, and twelfth centuries, particularly during the reign of the powerful Chola, Rajarajah the Great (A.D. 994) and his successors. The Pándyan kingdom was finally absorbed into the Empire of Vijayanagar.

THE EARLY CHERAS.

Athan I. was the first of these kings. He lived at the same time with Kari-kál Chola and Nedunj-Cheliyan I., the Pándyan, probably in the first century. He was wounded in the back fighting against the Cholas on the field of Vennil and starved himself to death.

Athan II. married Sonai, the daughter of Kari-kál Chola, and seems to have had a peaceful and prosperous reign. At his court lived the Brahmin poet Kapilár, who sings his praises. He had two sons, named Chenk-kuduvan and Ilanko-adikal (the royal monk). The latter composed the Silapp-Athikáram, or *Lay of the Anklet*. It is said that he took upon himself the vows of a monk and bade farewell to the world out of love for his elder brother, because a seer had foretold that he would one day be king, and he thought that this could only be if his brother were set aside. He did become a king—not, indeed, king of Chera—but a king among poets.

Chenk kuduvan was the next rajah of Chera. In his reign Nalank-killi, the son of Kari-kál Chola, died, and the Chola crown passed to Killi-Valavan, a boy, cousin of Chenk-kuduvan. Nine Chola princes revolted, but the Chera monarch marched to the help of the young king,

placed on the throne of his father by the help of an uncle. He became the greatest and most famous king of his time in Southern India. Soon after he was crowned he had to meet in battle the combined armies of the Pándya and Chera on the field of Vennil. The Chera king, Athan I., was wounded in the back in the fight. This was, in that age, considered to be such a disgrace that he felt he could live no longer, and starved himself to death with several followers who said they could not live without him. The victorious Chola returned in triumph to his capital. Not long afterwards nine princes and chiefs, who held him in scorn because of his youth, attacked him with all their strength. But he put them to flight, "routed out the line of the Shepherd kings," overcame the Naga tribes, subdued the Kurumbas, and extended his power beyond Kánci, which he enlarged and beautified.

Being now firmly seated on the throne, Kari-kál set to work to improve his country. The river Kaveri, in the rainy season, often overflowed its banks and flooded the low land to the north and to the south. The country watered by the river in its lower course, had for this reason come to be known as Pálnad, the land of floods. The king raised the banks for 100 miles on both sides, so as to keep in the water, and dug many canals to carry it off and water the fields through which the river flowed. The country then became so fertile that it was said that grain then yielded a thousand fold. To obtain labour, he is said to have invaded Ceylon and to have carried off thousands of Ceylon coolies to Kaveri-paddinam. Kari-kál found that Uraiyur (now Trichinopoly), his capital, was not well situated for commerce. He therefore fertilized and enlarged Kaveri-paddinam (also known as Pukár), the seaport at the mouth of the Kaveri, and made it his second capital. The country became so wealthy that his grateful subjects called him Kari-kál Peru valathan, i.e. Kari-kál the great Chola, by which name he was ever afterwards known. He was very kind to pandits and poets. "He feasted his minstrels and their families, and treated them to endless draughts of toddy." In his reign lived Kovilan and Kannaki, of whom we are told in the *Lay of the Anklét*. This poem gives us a very full description of the brilliant court of the king,

and of his wealth and magnificence. His daughter Sonai was married to the Chera king, Athan II. Their son became king of Chera.

Nalank-Killi, or *Killi the Good*, son of *Kari-kāl*, was the next king. He was a clever and amiable prince, a poet, and a brave warrior like his father. His reign was short and troubled. Many of his chiefs rebelled, and on one occasion his capital, *Ūraiyr*, was taken.

Killi-Valavan, his son, succeeded. Nine Chola princes rebelled, and sought to divide the kingdom. But his cousin, *Chenk-kuduvan*, the Chera rajah, came to his help and defeated the rebels. *Killi-Valavan* then marched against *Malaya-mān*, a chief who had helped them, defeated and killed him, and was on the point of slaying his young sons as well, when a court poet persuaded him to spare them, in some verses which may still be read. He then invaded the *Pāndyan* kingdom, and advanced as far as *Madura*, but was defeated under its walls by *Pālayan-Maran*, the general of the *Pāndyan* army. By this time *Chenk-kuduvan*, the cousin of *Killi-Valavan*, had died, and, for some reasons unknown, the Chola king marched into the Chera country and besieged *Vanji*, the capital. He tried in vain to take it, but destroyed the fields and gardens outside the walls of the town. Having thus shown to the world his prowess as a warrior, he returned to his capital and seems to have lived there in peace for the rest of his life.

Peru nār-Killi was the last of the four early Chola kings. He seems to have been a mighty warrior. He performed the great *Raja suya* or Horse Sacrifice, and invited to it the *Pāndya* and Chera kings. The poetess *Auvaiyar*, who was present, has left us an account of the ceremony.

LATER CHOLA KINGS.

After the second or third century there is a gap of hundreds of years, during which nothing is known of the Chola kingdom. The Southern *Pallavas*, as we have seen,¹ ruled in *Kanchi* for about 440 years, from about A.D. 300 to about A.D. 740. They were then conquered by the *Chālukyans*, who did not, however, keep *Kānchi*. The

¹ See p. 231 of this book.

Pallava chiefs seem to have gone on ruling over a small territory for about 200 years longer. Their last king, Aparajita, was overthrown by the Chola chief Aditya, about the year A.D. 880. Aditya was the founder of the later Chola line of kings. They claimed to be of the Surya-vamsha or Solar race of Rajputs, and may or may not have been connected with the early Chola kings. As we have seen, in the Rajput Age, the term Rajput was given to every ruling line of kings, and tells us nothing of their race, or caste, or origin. We have the names and in some cases the dates of 21 kings who ruled for the next 400 years. There was constant fighting between the Cholas and the Chálukyans of Kalyán. We have many inscriptions written by kings of both sides, in which each claims the victory, so that it is hard to tell which of two accounts is true. The most noteworthy of the later Chola kings were as follow :

Parantaka I (907 A.D.), son of Aditya. There are a good many stone inscriptions of this monarch who invaded the Pándyan kingdom, took Madura, and went on to invade Ceylon. In his days each village had its pancháyet or council of five which looked after its own affairs.

Rája-rája-deva the Great (A.D. 985) was the tenth of the line. He was a mighty warrior and a great king, and made the Chola kingdom the leading power in Southern India. He reigned for 27 years, and when he died the Chola kingdom included nearly the whole of Southern India and Ceylon. He first destroyed the fleet of the Cheras, and then conquered one after the other the kingdoms of Vengi and Kalinga to the north, the kingdom of Pándya to the south, Coorg on the west, and the western coast down to Quilon. He then invaded and conquered Ceylon. After this conquest he reigned in peace to the close of his life. He built the great temple, still standing at Tanjore. On its walls there are inscriptions which tell us of his glorious reign. His daughter married Vimaláditya, the Eastern Chálukyan rajah. From his time the Eastern Chálukyan and Chola royal families were closely united by marriage, till, in the course of three generations, they became merged into one, which ruled the whole of the eastern coast of Southern India, including the old Eastern

Chálukyan kingdom of Vengi, and the Chola kingdom of Kánci.

Rájendra Chola deva I., 1002 A.D., surnamed Gangai-konda, the son of the last king, succeeded to the throne. He made the Chola kingdom still larger. He crossed the Bay of Bengal with an army and took Kadáram, the old capital of Pegu, together with several sea ports on the coast of Burmah.¹ He is said to have conquered the Nicobar and Andaman islands. Before this he had led his armies to the north up to the banks of the Ganges. After this he took the surname Gangai-konda. He built a new capital which he called Gangai-konda Cholapuram. Near it he constructed a great lake and built a large temple. Ruins of the city and the temple may still be seen on the site of the city in Trichinopoly district. His daughter Ammanga-devi married the Eastern Chálukya king Rájá-rája I., who claimed to be of the Chandra-vamsha or Lunar race of Rajputs.

Rájádhirája, his son, called also Kesari-varman, succeeded him in A.D. 1035. He had been *Puta-rajah* for some years before his father's death, and had governed the Pándya country with the title of Chola-Pandya. His reign of seventeen years seems to have been passed in fighting with other kings, chiefly the Chálukyans of Kalyán, under their king Someswara I. There was a great battle at Koppam about A.D. 1052, the result of which was that the river Tungabhadra was fixed upon as the boundary between the two kingdoms. In this battle Rájádhirája was wounded to death, and his brother was crowned king on the battle-field.

Rájendra Chola II., or Kulottunga (A.D. 1070 to 1118), the sixteenth king of the line, was the grandson of Rájendra Chola I., or Gangai-konda. He is also known as Rájiga and as Choda deva I.,² and belongs equally to the Chola and the Eastern Chálukyan lines of kings, both of which were united in him. He had been brought up by his grand

¹To have done this he must have had a good many large boats or small ships. In his day there was a large port at the mouth of the Kaveri, viz. Kaveri paddinam. Here his boats may have been built. The mud brought down by the river long ago closed the port.

²See p. 284 of this book.

mother as the heir to both the Solar and Lunar lines of the Rajput kings of Southern India. He succeeded to the throne of Vengi, in the Eastern Chálukyan line in A.D. 1063, and to that of the Cholas in A.D. 1070, when, as an inscription tells us, he was anointed to the kingship of the Chodas or Cholas. He was by race more of a Chola than a Chálukyan, on his mother's side. This queen was a lady named Thiaka-Valli. We have a long account of this king and his reign in a poem called the Kálingattu Parani.¹ The hero of the poem is really Karunakara Pallava, who was Kulottunga's general. He was a powerful Pallava chief who had the title of the Tondaimán, and his capital was at Vandai-nagar (Vandalur in Chingleput district). We are told that the king Kulottunga held his court at Kánci. While still a youth and "Lord of Vengi" he had won fame by a raid into the north, "taken the fort of Chitrakót, and frightened the Viráta rajah." Then, seeing that there was confusion in the Chola kingdom, he seized on the crown, on which he had a strong claim, and ruled as lord of the Chola and Chálukyan kingdoms. When firmly seated on the throne he sent his general the Tondaimán with a great army to invade the country of the Kalingas (Ganjam and Vizagapatam districts) which lay north of Vengi, on the east coast. This was because the Kalinga rajah had not sent him his usual tribute for two years. The Tondaimán routed the Kalingas and returned to Kánci with much booty. A second capital was Gangaikonda, then a great city. The state religion was Saivism. *Rámdnuja*, the great apostle and teacher of the Veishnavas of Southern India, was treated with such cruelty by the king that he fled for his life from Kánci to Mysore, and did not return till the next reign, when he came back to Srirangam, near Trichinopoly, where he died. Under Kulottunga the kingdom of the later Cholas reached its widest extent. He either ruled directly or was the overlord of all the countries on the east coast, from the Ganges to Cape Comorin. On the west his boundary was the Tungabhadra. The country on the other side of this river was ruled by the great Chálukyan monarch Vikramáka.

¹ V. Kanakasabhai Pillay in *Indian Antiquary* for November, 1890.

These two monarchs shared between them the rule of nearly the whole of Southern India, except the old country of the Cheras, over the southern part of which a Chera king reigned.

The Chola kingdom about 1310 seems to have broken up into a number of small states ruled by chiefs called Polygars, who were nominally under the Rajah of Vijayanagar.

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